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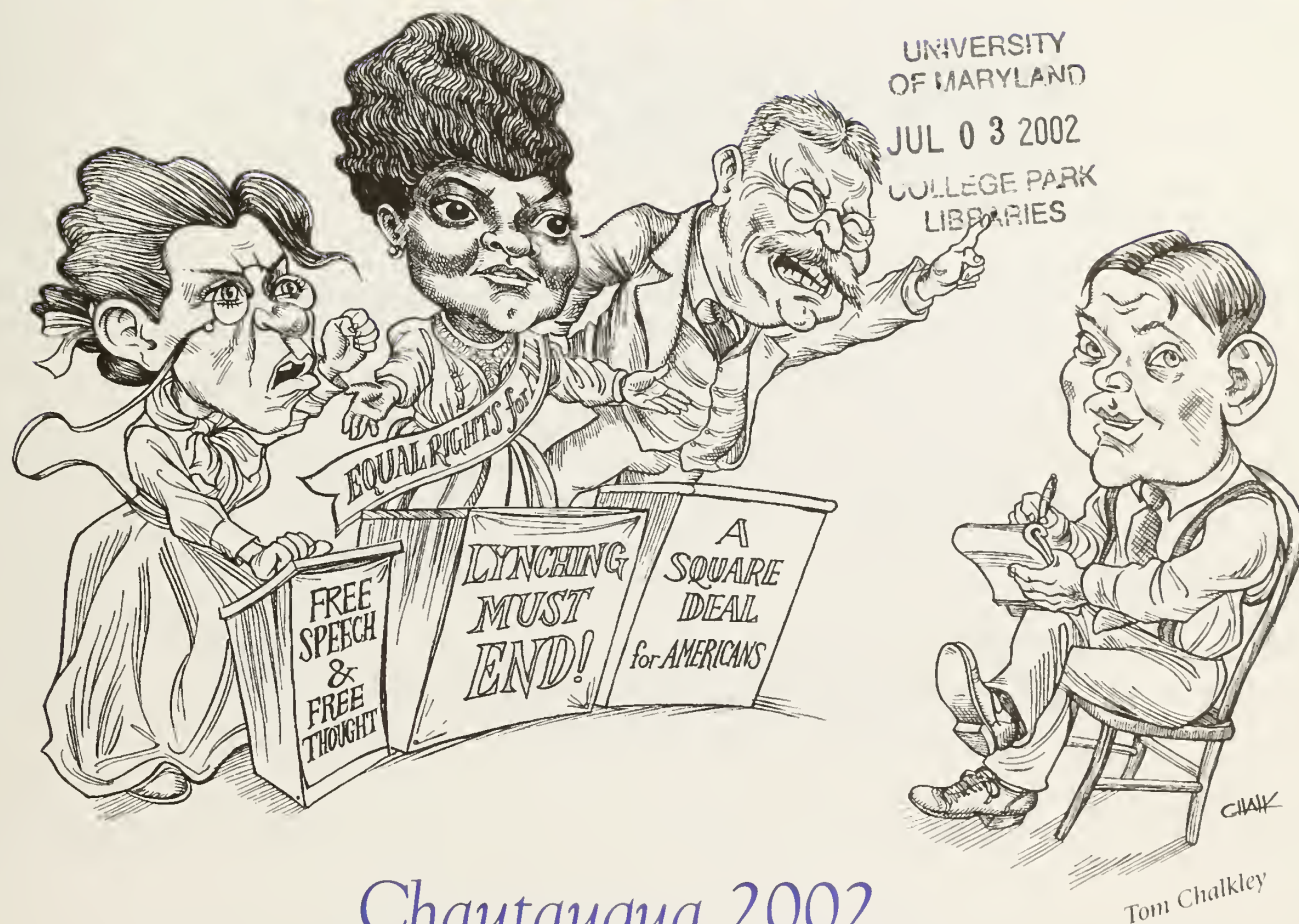






*Maryland*

# HUMANITIES

*Chautauqua 2002*

## AMERICA ON A SOAPBOX

July 5-15, 2002

Garrett College

The College of Southern Maryland

Chesapeake College

Montgomery College—Germantown

Cecil Community College

FREE AND OPEN TO THE PUBLIC

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## Chautauqua at Garrett College

### Thursday, July 4

7:30 PM Independence Day Concert by the Garrett Community Band, followed by fireworks from the mountaintop at Wisp  
Under the tent at Garrett College, 687 Mosser Road, McHenry

### Friday, July 5

7 PM Early Music by Marsh Mountain Consort  
*An Evening with Theodore Roosevelt* by Doug Mishler  
Under the tent at Garrett College

### Saturday, July 6

10 AM *Stories from a Family of Children: Theodore Roosevelt and His Kids* by Doug Mishler  
Garrett College Art Gallery

7 PM Songs by Kristin Callahan  
*An Evening with Emma Goldman* by Sally Ann Drucker  
Under the tent at Garrett College

### Sunday, July 7

7 PM Fiddle Music by Ellinor Benedict  
*An Evening with Ida B. Wells-Barnett* by Brucella Jordan  
Under the tent at Garrett College

### Monday, July 8

7 PM Country and Gospel Music by Loretta Hummel  
*An Evening with H. L. Mencken* by John C. (Chuck) Chalberg  
Under the tent at Garrett College

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0652 by June 21, 2002.

Directions to Garrett College: Take exit 14A off I-68. Follow 219 South to McHenry and turn left at Mosser Road. For Garrett College information, call the Garrett Lakes Arts Festival at 301-387-3082. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0652.

In the event of rain, evening Chautauqua programs will take place indoors,  
in the Garrett College Auditorium.

# Chautauqua at the College of Southern Maryland

## Monday, July 8

7 PM Jazz Trio, directed by Gil Corella  
*An Evening with Theodore Roosevelt* by Doug Mishler  
Under the tent at the College of Southern Maryland, 8730 Mitchell Road, La Plata

## Tuesday, July 9

7 PM Folk Music by David and Ginger Hildebrand  
*An Evening with Emma Goldman* by Sally Ann Drucker  
Under the tent at the College of Southern Maryland

## Wednesday, July 10

7 PM Folk Music by David and Ginger Hildebrand  
*An Evening with Ida B. Wells-Barnett* by Brucella Jordan  
Under the tent at the College of Southern Maryland

## Thursday, July 11

1 PM *What Would Mencken Have to Say to Us Today?* by John C. (Chuck) Chalberg  
Borders, 3304 Crain Highway, Waldorf

7 PM Barbershop Music by The Southern Mix  
*An Evening with H. L. Mencken* by John C. (Chuck) Chalberg  
Under the tent at the College of Southern Maryland

Bring a picnic (no alcoholic beverages permitted on college grounds) and a blanket. Seating in chairs also available. College Store and Ice Cream Corner open until 9 PM.

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0652 by June 21, 2002 or the CSM Learning Assistance Center at 1-800-933-9177.

Directions to the College of Southern Maryland: From the intersection of Route 5 and Route 301, travel south on Route 301 approximately six miles to the traffic light at Mitchell Road. Turn right on Mitchell Road, and proceed approximately two miles to the main entrance of the college. For College of Southern Maryland information, call 301-934-7766. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0652.

In the event of rain, evening Chautauqua programs will take place indoors in the  
Fine Arts Center Theatre.

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# Chautauqua at Chesapeake College

## Monday, July 8

7 PM                      Songs of the Gilded Age by Judith and Daniel Oberholtzer  
*An Evening with Emma Goldman* by Sally Ann Drucker  
Under the tent at Chesapeake College, US 50 and US 213, Wye Mills

## Tuesday, July 9

7 PM                      Songs of Protest and Celebration by Tom McHugh and Friends  
*An Evening with Theodore Roosevelt* by Doug Mishler  
Under the tent at Chesapeake College

## Wednesday, July 10

7 PM                      Barbershop Selections by VLQ (Very Large Quartet), Members of the  
Bay Country Chorus  
*An Evening with H. L. Mencken* by John C. (Chuck) Chalberg  
Under the tent at Chesapeake College

## Thursday, July 11

1 PM                      *Which Road Would You Choose? Confrontation and Accommodation in the  
Struggle for Equality* by Brucella Jordan  
Chesapeake College, Economic Development Center, Room 27

7 PM                      Gospel Selections by New Hope Baptist Church Choir, Ridgely, Maryland  
*An Evening with Ida B. Wells-Barnett* by Brucella Jordan  
Under the tent at Chesapeake College

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0652 by June 21, 2002.

Directions to Chesapeake College: Chesapeake College is located at the intersection of US 50 and US 213 on Maryland's Eastern Shore, 14 miles east of the Chesapeake Bay Bridge. For Chesapeake College information, call 410-827-5867. For more information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0652.

In the event of rain, evening Chautauqua programs will take place indoors in the  
Chesapeake Performing Arts Center.



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# Chautauqua at Montgomery College–Germantown

## Tuesday, July 9

- 7 PM Ragtime Piano by Elyssa Doub  
*An Evening with Ida B. Wells-Barnett* by Brucella Jordan  
Under the tent at Montgomery College–Germantown, 20200 Observation Drive,  
Germantown

## Wednesday, July 10

- 7 PM Topical Songs and Guitar by Mary Sue Twohy  
*An Evening with Emma Goldman* by Sally Ann Drucker  
Under the tent at Montgomery College–Germantown

## Thursday, July 11

- 2 PM *Freedom of Speech in America* by Sally Ann Drucker  
Asbury Methodist Village, Cultural Arts and Wellness Center, 409 Russell Avenue,  
Gaithersburg (open to the public)
- 7 PM Topical Songs and Guitar by Mary Sue Twohy  
*An Evening with Theodore Roosevelt* by Doug Mishler  
Under the tent at Montgomery College–Germantown

## Friday, July 12

- 7 PM Barbershop Quartet by Mercury  
*An Evening with H. L. Mencken* by John C. (Chuck) Chalberg  
Under the tent at Montgomery College–Germantown

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0652 by June 21, 2002.

Directions to Montgomery College–Germantown: From I-270 take exit 15 East (Route 118). Continue to traffic light at Observation Drive and turn right. For Montgomery College information, call 301-353-7700. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0652.

In the event of rain, evening Chautauqua programs will take place indoors  
in Globe Hall.

# Chautauqua at Cecil Community College

## Friday, July 12

7 PM                      Classical Instrumentals by Lee Tillinghast  
*An Evening with Emma Goldman* by Sally Ann Drucker  
Under the tent at Cecil Community College, One Seahawk Drive, North East

## Saturday, July 13

7 PM                      Selected Period Folktales and Stories by Ed Okonowicz  
*An Evening with Ida B. Wells-Barnett* by Brucella Jordan  
Under the tent at Cecil Community College

## Sunday, July 14

1 PM                      *Theodore Roosevelt and the Development of the Modern American Presidency*  
by Doug Mishler  
Historic Elk Landing, 590 Landing Lane, Elkton

7 PM                      American Bluegrass by Dean Sapp  
*An Evening with H. L. Mencken* by John C. (Chuck) Chalberg  
Under the tent at Cecil Community College

## Monday, July 15

7 PM                      Music of the Times by Borderline Conspiracy  
*An Evening with Theodore Roosevelt* by Doug Mishler  
Under the tent at Cecil Community College

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0652 by June 21, 2002.

Directions to Cecil Community College: From I-95 take exit 100. At end of ramp, turn left onto 272N towards Rising Sun. At first light turn right. For Cecil Community College information, call 410-287-1000. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0652.

In the event of rain, evening Chautauqua programs will take place indoors in the  
Milburn Stone Memorial Theatre.

# *Welcome to Our Chautauqua!*

What is a Chautauqua? Taking its name from a lake in New York State, the Chautauqua (shuh-taw-kwa) began in 1874 as a training course for Sunday School teachers. In 1878 the Chautauqua movement expanded its philosophy of adult education to include an appreciation for the arts and humanities. By 1904, Chautauqua took to the road as part of the Lyceum movement, bringing lectures and entertainers to towns across America. By the end of the Roaring Twenties, radio, movies, and automobiles made Chautauquas largely a thing of the past.

Reborn as a public humanities program in 1976, today's Chautauquas feature scholars who take on the persona of celebrated historical figures, educating and entertaining audiences as they bring the past to life again. Families gather for our Chautauqua under starry skies in a big open tent.

The theme for our 2002 Chautauqua is "America on a Soapbox," featuring appearances by Ida B. Wells-Barnett, Emma Goldman, H. L. Mencken, and Theodore Roosevelt. Please join us under the big top for a memorable week of *free* programs at Garrett College, Cecil Community College, the College of Southern Maryland, Chesapeake College, and Montgomery College-Germantown.

The Maryland Humanities Council wishes to thank the following institutions and people:

## **Garrett College**

Stephen J. Herman, President

Elizabeth Johnson and Stephen Schlosnagle, Planning Committee

## **Cecil Community College**

W. Stephen Pannill, President

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Polly Binns, Cecil County Public Library, Karen Decker, Michael Dixon, Historic Elk Landing Foundation, George Larsen, Della Lied, Dan Long, Laurie Sliser Lopez, North East Middle School, Jim Ramos, Delegate David Rudolph, and Sandy Turner

## **The College of Southern Maryland**

Elaine Ryan, President

Cathy Brooks, Donna Clark, Michelle Goodwin, Karen Johnson, Timothy Keating, John Maerhofer, Don Schramm, Emmitt Woodey, and the Wellness/Fitness Center

## **Chesapeake College**

Stuart M. Bounds, President

Mary Ellen Larrimore, Chautauqua Site Coordinator

Marcie Alvarado-Molloy and Dick Petersen, Planning Committee

## **Montgomery College-Germantown**

Hercules Pinkney, Vice President and Provost

Dale Johnson and Cynthia Ray, Site Coordinators

Myrna Goldenberg, Director, Paul Peck Humanities Institute

We also wish to thank Columbia Gas of Maryland, Lockheed Martin, the Choice Hotels International Foundation, the Maryland Division of Historical and Cultural Programs, and the National Endowment for the Humanities for their generous support for this project.

*Margaret R. Burke, PhD*  
*Executive Director*

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## Maryland HUMANITIES

*Maryland Humanities* is published four times a year. It is a publication of the **Maryland Humanities Council**, an independent, nonprofit, tax-exempt organization. Our offices are located at Executive Plaza One, Suite 503, 11350 McCormick Road, Hunt Valley, Maryland 21031-1002. Issue number 81. All statements made are the opinions of the authors and do not necessarily reflect those of the Council.

Council programs receive major support from the **National Endowment for the Humanities**, with additional funding from the Maryland Division of Historical and Cultural Programs, corporations, foundations, and individuals.

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# The Gilded Age and Progressive Era

By Alice E. Reagan

The term “Gilded Age” summons up an image of a gaudy, corrupt era in America’s past. The name itself was coined by Mark Twain and Charles Dudley Warner in their 1873 work, *The Gilded Age: A Tale of Today*. Even by the time their book reached the public, many of the scandals associated with the period, including the exploits of New York’s infamous Tweed Ring, the Credit Mobilier scheme that generated graft during the construction of the first transcontinental railroad, and efforts by President Ulysses S. Grant’s own brother-in-law to corner the gold market, filled the headlines. Further scandals and other excesses were yet to come.

Despite these sensational episodes, the period between the end of Reconstruction and the turn of the century saw the United States emerge as one of the world’s most productive and vibrant economies. Efforts by entrepreneurs like Andrew Carnegie and John D. Rockefeller, who created the first large corporations in America, rivaled our own era’s great business movers and shakers such as Bill Gates. Using all means fair and foul, they created companies that used the latest technology, new marketing techniques, and cheap immigrant labor to drive their competition out of business and create monopolies. Carnegie’s steel company, by the 1890s, was the largest business enterprise in the world. Other major industries, such as construction companies that built the first skyscrapers and the railroads, fed off Carnegie’s success. By 1900 America emerged as one of the world’s leading industrial powers.

Carnegie and the other “Robber Barons” or “Captains of Industry,”

depending on your point of view, enjoyed the benefits of great wealth. They built huge mansions in America’s rapidly growing cities, as well as country estates such as Asheville, North Carolina’s Biltmore. Leading financier J. P. Morgan entertained American political and business leaders, as well as European diplomats and royalty, on his yacht, while Carnegie bought himself a castle in Scotland. Other members of the economic elite held parties costing hundreds of thousands of dollars and spent their vacation time in Europe hobnobbing with European royalty and old money. Journalists and other intellectual critics compared them to ruthless medieval barons, and pointed to the sometimes rapacious way that Gilded Age tycoons acquired their wealth.

By the late 1880s a growing chorus of discontented groups representing those Americans left behind by the industrial elite called attention to the underside of the Gilded Age. They expressed great frustration with a federal government that seemed to be focused on arcane issues such as the tariff, and state governments that were dominated by big business interests. They looked at rapidly expanding cities suffering from machine rule and political corruption. Political bosses relied on poor working-class voters, usually immigrants, to stay in power. The machine provided social services — legal aid, food and fuel in the winter, and plenty of jobs to keep the poor loyal. In Baltimore Democratic boss Isaac Freeman Rasin presided over an organization that found support among immigrants from Maryland’s rural areas who came to the city for jobs at the steel mill at Sparrow’s Point or

immigrants from Europe arriving, bewildered, at the terminus of the Baltimore & Ohio Railroad. Bosses such as Rasin did little, however, to address the real problems of the working class that included low wage jobs and poor housing in crowded ethnic neighborhoods like Baltimore’s Little Italy.

At the state and federal level, government was also unresponsive, and it often sided with industrialists when labor unions struck to demand better wages, hours, and conditions. In Baltimore, state militia troops fired on striking Baltimore & Ohio Railroad workers during the Railroad Strike of 1877, killing eleven and wounding forty. Troops sent in by President Rutherford B. Hayes eventually broke the strike. Labor leaders and others sympathetic to the plight of the poor decried the government’s response.

One of the voices representing the working class was Emma Goldman, herself an immigrant from Lithuania who worked for a time in a factory in New York. Goldman represented a radical strain within the American labor movement, anarchists who called for the destruction of government. Goldman clashed with other labor leaders who criticized her lover Alexander Berkman for his attempt to kill Carnegie’s partner Henry Clay Frick during the Homestead Strike of 1892. From her soapbox in New York’s Union Square she urged workers to stand up for themselves. Later she condemned both the Spanish-American and First World Wars as conflicts promoted by capitalist imperialists, and went to jail for her opposition to conscription. During the Red Scare after World War I, the government

*Camden Station after it was mobbed and burned during the Great Railroad Strike of 1877. Courtesy of the Maryland Historical Society.*

deported her to Russia. Goldman was one of many Americans during the Gilded Age whose frustrations with inequities in American society led them to step up onto the soapbox and speak out.

Other groups of Americans soon began to express growing frustration, for they believed that the government at all levels ignored their plight. These groups included farmers who organized the Farmers' Alliance and the People's or Populist Party, then demanded that the government reform railroads, the currency, and politics. Populist orators like William Jennings Bryan called for a more just capitalism, and they used vivid imagery like that of Bryan's "Cross of Gold" speech to urge the government to consider economic and political reform. Although they failed to elect a president, Populist ideas remained in the political arena even after the party faded.

African Americans, freed from slavery but now subject to a growing number of Jim Crow segregation laws and voting restrictions, as well as the threat of lynching, also began to organize and protest their situation. Maryland joined other southern states, passing numerous restrictions on African Americans, including segregated schools (1872) and a literacy test (1905) for voters. Middle-class African American leaders from Baltimore and other cities emerged to create protest groups like the National Association for the Advancement of Colored People. One of the most outspoken African American leaders was journalist Ida B. Wells-Barnett. Outraged by the lynching of three close friends in Memphis, Wells-Barnett launched a newspaper crusade against this ruthless means of intimidation that took her to the White House and to England.



She told her fellow Memphis African Americans to buy a gun, and she scouted territory in the west before urging her friends and neighbors to join the "Exodusters" who migrated to Kansas and other western areas free of Jim Crow. Wells-Barnett became a crusader for woman's suffrage and a founder of the NAACP. Her outspoken rhetoric upset others in these progressive reform groups including Susan B. Anthony and W. E. B. DuBois. Like Emma Goldman, she often expressed ideas and opinions that shocked even her fellow advocates of reform.

With so many voices now clamoring from the soapbox, it still took an economic disaster — the Panic of 1893 — to awaken many Americans to the country's problems. The panic, caused by an overexpansion of American industry, especially the railroad sector, led to massive unemployment and discontent among the poor. Another railroad strike, this one begun by workers at

Chicago's Pullman Palace Car Company, rendered the country immobile in a matter of days. President Grover Cleveland made matters worse in the eyes of the public when he attempted to shore up the country's gold reserve by purchasing \$40 million in gold from J. P. Morgan. Morgan made a handsome profit selling the government bonds he received for his gold. Across the nation, Americans woke up to the fact that the great economic expansion of the late nineteenth century that benefited so many members of the middle and upper classes also created enormous problems that had to be addressed.

The Progressive Era that followed was an attempt to remedy the many problems created during the Gilded Age. The reforms of the period included everything from laws to protect consumers and workers, to an amendment granting women the vote, to another amendment that established prohibition as the



law of the land. Progressive reformers, many of them earnest urban, middle-class Protestants, sought to address the problems of the era that included political incompetence, urban blight, and immorality. They wanted order and planning, and they looked to the government at all levels to begin to provide leadership in these areas. In Maryland, progressive reforms included improved schools and colleges, and a public service commission. Reformers, many of them excluded from political power before the Progressive Era, now found themselves sitting in legislatures and governors' mansions, and even in the White House.

Theodore Roosevelt, the first of the Progressive presidents, who helped transform the nature of the federal government and the presidency itself, was the perfect soapbox performer. From a wealthy New York merchant family, Roosevelt saw himself as a steward for all Americans, not just his wealthy peers. Referring to his office as the "Bully Pulpit," Roosevelt condemned the "malefactors of great wealth," and launched an antitrust campaign against such monopolies as Standard Oil and the American Tobacco Company. He dramatically stepped in to mediate the coal strike of 1902, listening to both sides in this important labor dispute.

During his "Bull Moose" campaign of 1912, Roosevelt continued with his address after being shot by a would-be assassin. He invited African American leaders to the White House and later in life advocated woman's suffrage. Always willing to speak his mind, Roosevelt represented a sea change from Gilded Age presidents who often said as little as possible about controversial issues. Unlike them, Roosevelt played an active role in policy-making, and he established the model for an activist president that many of his successors followed.

Even as Roosevelt transformed the presidency, one of his contemporaries spoke from his own soapbox, the press, condemning Progressives and American society in general. He was Baltimore's own Henry Louis Mencken. From a wealthy family of cigar manufacturers, Mencken left Johns Hopkins at his father's death to become a journalist. His editorials and essays criticized reformers and many of the problems they sought to change. His famous piece "The Sahara of the Bozart" skewered the South for its provincialism. Yet, in another editorial he declared that "doing good was in bad taste." He had little use for Roosevelt's "Bully Pulpit," or for Prohibition. Working for the *Baltimore Sun* and editing the

*American Mercury*, Mencken became famous for his outspoken diatribes against sterile American culture, and he had a great deal of influence on educated readers during the early twentieth century.

All four of the subjects of this Chautauqua are wonderful examples of "America on a Soapbox." They lived during an era when many colorful, outspoken Americans used vivid language to protest what they saw as the growing inequities in society, as well as government's inattention to these problems. Emma Goldman and Ida B. Wells-Barnett used their voices and pens to speak for the disadvantaged at a time when government seemed to be siding with the groups they saw as oppressors. Theodore Roosevelt, part of the elite that Goldman in particular attacked, turned his office into a soapbox, and in doing so transformed it. Disgusted with American prudery and boorishness, H. L. Mencken wrote essays that lambasted problems and would-be reformers alike, forcing many thoughtful Americans to realize that solutions to society's ills sometimes merely replace one evil with another. All four of these individuals used language that caught other Americans' attention, as they spoke from their various soapboxes.



A native of Deerfield in Upstate New York, Alice Reagan graduated with a BA in History and Political Science from the University at Albany. She received her MA in History from North Carolina State University, and did further graduate work in History at the University of Maryland. Her research focuses on nineteenth century southern history, and she has written two books, including one on Atlanta carpetbagger Hannibal I. Kimball, along with several articles. She is an Associate Professor at Northern Virginia Community College, Woodbridge Campus.

# Theodore Roosevelt

By Doug Mishler

"It is impossible to win the great prizes of life without running risks." Whether as a cowboy in the Dakotas, a soldier on San Juan Hill, or a political adventurer, Theodore Roosevelt never feared risk: "boldness of action always fully justifies itself."

Of course we remember Roosevelt's long illustrious political career: Governor of New York, New York City Police Commissioner, United States Civil Service Commissioner, New York State Representative, as well as Vice President and President of the United States. But it is not just his distinguished career that makes him one of *the* seminal figures of the past century. Rather, it is because his career and fantastic life coincided with profound alterations in the political and social fabric of America.

It arguably was Roosevelt more than anyone else who fundamentally changed government to be active as a force for economic and social change. It was he who ushered in the imperial presidency. He was the leader who forever altered our nation's place in world affairs. Roosevelt was also a leading figure in the fundamental shift within our liberal democratic principles from unfettered individualism to collective responsibility. Thus in many ways he was the architect of the American Century.

As a politician — a label he detested — Roosevelt almost singlehandedly forced the United States to become a world power for the first time in its history. For good or ill, he moved America away from its traditional isolation. A devout moralist, his guiding belief was that a strong nation "has a duty" on

the world stage: to uplift "inferior races" and to enforce "international righteousness." With his amazing energy and audacity, Roosevelt helped to compel the nation to build a world-class navy to protect itself and to project the nation's voice in international affairs. He created America's "big stick," which the nation wielded in Cuba and the Philippines, and which he deftly brandished to obtain the Panama Canal. He felt that stick also forced Europe to back down to American interests in Venezuela, Santo Domingo, and Canada. Yet despite all his bombast and brandishing, the Roosevelt years were completely peaceful. Indeed it was Roosevelt's "soft voice" brokering international peace treaties at Portsmouth and Algeciras which led in 1906 to his being awarded America's first Nobel Prize.

In other ways Roosevelt was a revolutionary leader. He was the first president to fully embrace reform and strong government activism. His New Nationalism/Square Deal attacked the trusts that dominated the American economy from railroads, to meat packers, to coal mines, while also fighting for the rights of workers, unions, and consumers. An energetic man of action, Roosevelt created the modern presidency by greatly expanding the scope of his office, claiming, "while others dither I act." He utilized his presidency to further public programs from economic regulation to quadrupling the nation's parks and forest reserves. With his gusto, humor, and audacity he also made the presidency into the "bully pulpit," becoming the first truly modern

president by utilizing public opinion via the media to fight special interests.

Beyond his political accomplishments, Roosevelt was arguably one of the most intellectual presidents the nation ever had. He had an insatiable curiosity and grilled his dinner party guests about everything they knew. One guest commented that an evening with Roosevelt "drains you." These dinners were vigorous mental and even physical jousts with all the great thinkers of his time. H. L. Mencken observed that Roosevelt judged intellectuals only by "their religious orthodoxy and the hair on their chest." He read voraciously, and wrote dozens of books on American history, the environment, his experiences in the west, his exploration in South America, and his big game hunting.

Roosevelt's life was one of great contrasts and color. Though an intellectual, he also possessed a powerful personality, accurately described by Henry Adams as "a primal force of nature." He often acted like a big kid, for he loved to laugh and vigorously embraced life. "The worst of all possible crimes," he said, "is the fear of living." He knew more about the natural world than most scientists and he could recite poetry, discuss literature, and converse freely in five different languages. Though wealthy and refined in character, he was also a man of the people. Despite the fact he never swore, he was readily accepted by the rough and tumble cowboys of his beloved West. His life in the West, his Spanish-American War experiences, his exploration in South America, and





*Theodore Roosevelt speaking at Oriole Baseball Park, Greenmount Avenue and 29th Street, 1918. Courtesy of the Maryland Historical Society.*

his hunting trips in Africa gave the once sickly child a “vigorous manly” persona. He boxed, rode horses, hiked, swam, and hunted while president — he once threw a very surprised Swiss Ambassador with a judo maneuver — and often led ten-mile cross-country treks for diplomats at the White House. Roosevelt personified his ideal that men and nations must be intelligent but must also lead a “strenuous life,” manfully reveling in the great challenges and responsibilities of life. While his style made some furious, he amused nearly everyone else. His appearances regularly drew crowds in excess of 100,000 people.

A man with a strong ethical compass, he never deviated from the moral code his revered father taught him. Roosevelt also remained faithful to his father’s dictum that a true man helped society’s weak and less fortunate. He joined the political fray at a time when gentlemen from his class avoided the rough and tumble. Roosevelt wanted fame and glory and loved power and the public spotlight, but his purpose was

altruistic: “I do not care a rap for the mere show and form of power, but for what it can do” to minister to the nation’s social problems. He had a moral passion to save the nation. When he stated in 1912, “we stand at Armageddon and we battle for the Lord,” he was not just expressing a hollow sentiment. His was a new century, filled with great social turmoil and a sense of impending societal destruction. Racism, sexism, ethnic hatred, crime, poverty, labor unrest, and class war were burning issues in his day.

In response to these tensions and the fears they produced, Roosevelt saw it as his duty “to do equal and exact justice to all citizens, irrespective of race, creed, section or economic interest and position.” His “Square Deal” was predicated on a middle path which he understood would help all the people, believing that “my moral duty was always to stand with everyone while they are right, and to stand against them when they are wrong.” If someone, even a trust, acted like a good citizen abetting

the collective well-being, then he would praise them. He even praised some socialists as “amiable but fatuous.” But to those whom he felt abused the system and threatened democracy — the “malefactors of wealth” or “traitorous socialists” — he was fierce in his denunciations.

Roosevelt utilized the presidency and the government as agents in all his crusades. He believed that the social problems were too large and special interests too powerful for individuals to fight them on their own. Refusing to remain on the old path of laissez-faire capitalism and government, he claimed that “I do not believe it wise or safe to say that there are no evils to correct in America.” He expanded the powers of his office, and acted in a manner which no president ever had in peace time to become a “steward” for the people and “to achieve results.” He did anything the law allowed. Even if all of Congress or big business complained — as they did during the coal strike, and the fight over preserving nature, and the fight about western irrigation — Roosevelt brazenly sought “a concentration of power in the hands of one man or small group to enable them to do what is necessary.”

All his path-breaking expansion of the presidency and use of government to enact social reforms also helped Teddy — a name he abhorred — to lead a fundamental shift in the century-old American attitude about individual rights. Roosevelt maintained that while individual rights were sacred, they were not unlimited. He asserted that people in a democracy had to sometimes sublimate their indi-

*"I don't pity any man who does hard work worth doing. I admire him. I pity the creature who does not work, at whichever end of the social scale he may regard himself as being."*

— Theodore Roosevelt

vidual desires to their duty to enhance the collective good. Though this sentiment percolated in America before, it had never been embraced by a president until Roosevelt. His masterful and exuberant use of the bully pulpit to spread this new doctrine gave impetus to the shift in sentiments about individualism that occurred in the twentieth century.

Theodore Roosevelt was larger than life: robust, energetic, unstoppable, unforgettable. He was a complex intellectual and a simple man of action. He was a scientist, an explorer, an author, and a cowboy. His brilliance as a politician and his dazzling personality enabled him to both remake the nation in its role on the world stage and recast the presidency. He was at his core a vigorous moralist and reformer who advocated equity for the poor, workers, minorities, and women, as he forever altered the national dialogue about the limits of individualism and capitalism. In sum, Theodore Roosevelt is a central figure of the twentieth century, for in a way, all the main issues of the American Century coursed through him.

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#### Meet Doug Mishler (Theodore Roosevelt)

Doug A. Mishler has a PhD in American cultural history from the University of Nevada, Reno. He has taught at the University of Nevada and Western Washington University. As a public historian, he has written a history of the Ringling Brothers Circus and has consulted on several public television programs. In the last eight years, Mishler has performed as P. T. Barnum, Theodore Roosevelt, Andrew Carnegie, Henry Ford, and William Lloyd Garrison. In 2000 he added Depression and World War II era journalist Ernie Pyle to his repertoire, and he has just completed a new character, William Clark, explorer of the Louisiana Purchase, Louisiana Territorial Governor, and Federal Indian Superintendent.



### Timeline: Theodore Roosevelt

- 1858 Born October 27th in New York City
- 1877 Entered Harvard which he hated, but became devoted to mental and physical fitness at his father's suggestion
- 1878 Father died and Theodore made his first trip to the Dakotas
- 1880 Married true love Alice Lee after finishing Harvard
- 1881 Elected to New York State House, where he served until 1888
- 1884 Became Minority Leader of the State House. Wife Alice Lee died shortly after giving birth to daughter Alice, "the light has gone out of my life." Went into exile in the Dakotas for two years
- 1886 Married childhood friend Edith Karrow
- 1887 Son Theodore Jr. born
- 1888 Left New York State House to become United States Civil Service Commissioner
- 1893 Left the Civil Service Commission to run for New York City Mayor but did not win
- 1895 Became New York City Police Commissioner
- 1897 Resigned as Police Commissioner to become Assistant Secretary of the Navy
- 1898 Resigned Navy post to organize the volunteer regiment, "Rough Riders," and fought in the Spanish-American War. Elected Governor of New York
- 1900 Became Vice President of the United States in a political maneuver by Boss Pratt to get him out of New York. Roosevelt described his political life as over as the post is "a stepping stone to oblivion"
- 1901 President William McKinley assassinated. Roosevelt became the youngest President ever to hold office
- 1903 Signed Panama Treaty purchasing rights to build a canal
- 1904 Negotiated Portsmouth Treaty to end Russo-Japanese War
- 1906 Negotiated Algeiras Conference which delayed World War I in Europe; awarded the Nobel Peace Prize
- 1908 Supported William Howard Taft to be his successor as President, then headed to Africa to hunt
- 1912 Ran for President against both Taft and Woodrow Wilson as the head of the Progressive Party, known to all as the "Bull Moose Party" after his comment about being fit despite being shot by an assassin on October 14th
- 1913 After coming in second in the election, takes part with his sons in an expedition to explore the headwaters of a tributary of the Amazon river, "I had to go — it is my last chance to be a boy." Horrible difficulties and diseases almost killed him and affected his health for the rest of his life
- 1914 Avidly pressed for American involvement in World War I. All four of his sons joined in the war when Theodore was denied a commission by his arch enemy Woodrow Wilson. Two of the sons were severely injured, and the youngest Quintin was killed in action during July 1918. He reflected with pride that "None are fit to die who have shrunk from the joy of life"
- 1919 Rejoiced in the war's end, and prepared to run for President in 1920, but died after brief illness January 1, 1919. Son Archie cabled his brothers "the old lion is dead"



# Ida B. Wells-Barnett: Confronting Injustice

By Brucella Wiggins Jordan

During the late nineteenth century, the label “Afro-American agitator” was often applied to African Americans who chose to confront issues of discrimination rather than to accommodate them. Journalist and social activist Ida B. Wells-Barnett was among, if not the most, unwavering and outspoken “Afro-American agitator.” Although she was best known for exposing the crime of lynching in America to the global community and waging a fierce anti-lynching campaign during the 1890s, Wells-Barnett was also a committed suffragist and advocate of political empowerment, an initiator of the African American Women’s Club Movement, a founding member of the NAACP, and a community activist.

Ida B. Wells-Barnett was born during the Civil War, on July 16, 1862, in Holly Springs, Mississippi. As a child living through Reconstruction, she was profoundly influenced by her very religious and highly moral mother and her politically active father. Both of her parents emphasized the advantages of acquiring an education, which Wells-Barnett received at Shaw University in Holly Springs — a school that taught all grades as well as offering normal school (teacher) training.

Wells-Barnett’s childhood was interrupted when she was thrust into the role of surrogate mother upon the death of both parents and her youngest brother during a yellow fever epidemic in 1878. The oldest of six children and only sixteen, she chose to keep her family together rather than see her brothers and sisters separated and placed in foster care.



*Ida B. Wells-Barnett about 1893. Courtesy of University of Chicago Library.*

To support herself and siblings, she took and passed the examination to become a teacher. She worked in that profession for approximately ten years — first in Holly Springs

and later in Memphis, Tennessee. Memphis provided Wells-Barnett numerous opportunities for learning and self-expression, which she explored as a writer for the *Evening Star* and the *Living Way*. In these



*"... a Winchester rifle should have a place of honour in every black home, and it should be used for that protection which the law refuses to give."*

— Ida B. Wells-Barnett

outlets, she discovered a natural affinity and talent for journalism. Writing about poor conditions and inadequacy in the Memphis school system resulted in the loss of her job as a teacher, but it allowed her to pursue journalism full-time.

Under the pseudonym, *Iola*, she wrote on topics highlighting the condition of African Americans at the end of Reconstruction. This new, more repressive and oppressive period was characterized by economic stress, political disfranchisement, segregation, and mob violence. Her articles quickly gained popularity among the journalists of the African American press and within the African American community, where her unique position as a female editor and correspondent earned her the title "Princess of the Press."

Wells-Barnett never hesitated to confront injustice. For example, in 1884, during the early stages of her journalistic career, she wrote about the experience of riding in the ladies' car of the C&O Railroad. When the conductor told her to move to the section that blacks were expected to occupy, she refused and was thrown off the train. She boldly sued the railroad company and was initially awarded \$500 for damages, although an appeal reversed the verdict. She expressed her distress over the ultimate outcome in her diary:

*I had hoped such great things from the suit for my people generally. I have firmly believed all along that the law was on our side and would, when we appealed to it, give us justice. I feel shorn of that belief and utterly discouraged, and just now if it*

*were possible would gather my race in my arms and fly far away with them.*

The incident that firmly established Wells-Barnett in her chosen profession and as a lifelong crusader against oppression was the March 9, 1892, lynching of three young African American businessmen in Memphis. Her outrage at this act of violence prompted two actions. First, as editor and part owner of the newspaper *Free Speech*, she encouraged blacks to leave Memphis and go to the Midwest. Her advice struck a cord in the hearts and minds of the African American community, and more than two thousand responded by leaving Memphis and moving to Kansas and Oklahoma. Wells-Barnett believed that they could receive some satisfaction and peace of mind by leaving the town that had offended them and in which they could no longer feel safe. She also knew that their absence would have a crippling effect on white-owned businesses and the town's economy.

Second, Wells-Barnett developed an intense curiosity about the true causes of lynching and a determination to do all that she could to abolish the crimes and erase the blot that they had placed on the character of African American people. Her investigations showed that lynchings were primarily acts of terrorism aimed at stifling the economic, political, and social equality of African Americans, even though many whites believed that lynchings were merely an efficient form of justice.

When Wells-Barnett's journalism began to reflect the truth behind lynching, the white community of

Memphis retaliated by destroying the *Free Speech* office and printing press. Threatening editorials in white newspapers and a price on her head forced her to leave the South but also fueled her conviction to continue her efforts.

Obtaining a position with the prestigious newspaper *New York Age*, edited by T. Thomas Fortune, she fought even more intensely against lynching. Living and working in New York put her in contact with influential African American women who were working for racial equality and community improvement. Her association with them led to the 1892 publication of her first book, *Southern Horrors*, and to the formation of the Black Women's Club movement.

Wells-Barnett's continuing investigations provided her with even more concrete information about the actual numbers and facts associated with lynching, which she published in her 1895 book, *A Red Record*. She began organizing anti-lynching committees of people sympathetic to her cause. The crusade took her to England, where she exposed this peculiar aspect of American democracy, and she gained the empathy, support, and publicity required to continue her efforts in America. European opinion, which Wells-Barnett was directly responsible for arousing, provided the necessary impetus to effect an immediate decline in the number of lynchings in the country. Wells-Barnett said about the impact of her European tour:

*From one end of the United States to the other, press and pulpit were stung by criticism of press and pulpit abroad, and began to turn the search-*

*"I am only a mouthpiece through which to tell the story of lynching and I have told it so often that I know it by heart. I do not have to embellish; it makes its own way."*

— Ida B. Wells-Barnett

*light on lynchings as never before. As a result, the lynching record of 1893 began to steadily decline and has never since been so high.*

In June 1895, she married Chicago attorney, Ferdinand L. Barnett, and also became owner of the *Conservator*, Chicago's first African American newspaper. She expected to retire from public life and raise a family, but Wells-Barnett was too socially conscious to ignore the examples of injustice surrounding her. Believing that women should have a voice in electing government officials, and that their political empowerment would change society, she joined the Women's Suffrage Movement. She organized the Alfa Suffrage Club in Chicago, and worked closely with suffragists such as Susan B. Anthony and Frederick Douglass in the struggle for women's rights. Additionally, she was a founding member of the National Association for the Advancement of Colored People (NAACP), the Afro-American Council, and the Negro Fellowship League — a Chicago based organization that consistently addressed poverty and need by coming to the aid of African American migrants arriving in Chicago from the South.

Wells-Barnett embodied the spirit and determination of confrontation embraced by some turn-of-the-century African Americans. In the same category as leaders such as W. E. B. DuBois and William Monroe Trotter, Wells-Barnett's willingness to take a stand and speak out for what she believed was uncommon for African American males during those difficult and trying times, but truly exceptional for a woman. She continued to be an advocate for

change and human dignity throughout her life. Ida B. Wells-Barnett transcended the barriers imposed upon African Americans and women in the late nineteenth and early twentieth centuries by her involvement in protest journalism, business, and political and social reform. She courageously opposed the unjust status quo and made a tremendous impact on the alleviation of human suffering in America.

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#### Meet Brucella Jordan (Ida B. Wells-Barnett)

Brucella Wiggins Jordan holds an MA in Public History from West Virginia University where she is presently working toward the completion of a PhD in history. She has taught African American history classes at several colleges and is the co-founder of the African American Heritage Family Tree Museum in Ansted, West Virginia. In addition to Ida B. Wells, she portrays Anne Spencer.

### Timeline: Ida B. Wells-Barnett

- 1862 Born on July 16th in Holly Springs, Mississippi
- 1878 Parents and youngest brother died of yellow fever. Wells-Barnett became teacher and provider for her siblings
- 1881 Moved to Memphis, Tennessee. Taught and attended summer classes at Fisk University
- 1884 Sued C&O Railroad for discrimination
- 1884-91 Began writing under pseudonym, lola. Lost job as teacher. Became editor and part owner of *Free Speech*.
- 1892 The Moss, McDowell, Stuart lynchings occurred in Memphis. Wells-Barnett encouraged African American exodus from Memphis to Midwest. Began anti-lynching campaign. Published *Southern Horrors*
- 1893-1894 Toured England and Scotland crusading against lynchings
- 1895-1909 Published *A Red Record*. Married attorney Ferdinand L. Barnett in Chicago. Became owner of *Conservator* newspaper. Assumed leadership role in Women's Club Movement. Participated in establishment of the NAACP. Gave birth to four children: Charles (1896), Herman (1897), Ida (1901), Alfred (1904). Published *Mob Rule in New Orleans*. Continued protests against lynchings
- 1910-17 Organized Negro Fellowship League. Became probation officer. Established Alpha Suffrage Club
- 1918-27 Protested discrimination locally and nationally. Went to Arkansas and East St. Louis to investigate riots
- 1928 Began writing autobiography
- 1929-30 Unsuccessfully ran for state senate
- 1931 Died of uremia in a Chicago hospital





# Emma Goldman in the Land of the Free

By Sally Ann Drucker

"Red Emma," larger than life, was considered dangerous by both America and Russia. The land of free speech arrested her for speaking about anarchism, birth control, and conscription. The land of the Bolshevik Revolution did not appreciate her emphasis on individual rights. Goldman believed that organized, centralized government was the root of all evil. As an anarchist, she believed that only free association of individuals in small cooperative groups ensured that each person could retain political and economic freedom.

A Jewish Lithuanian immigrant, Goldman struggled with ill-paid factory work and a failing marriage in Rochester, New York. She was outraged at poverty and the lack of rights for workers, women, and anyone not part of the power elite. She agreed with the ideals of Jefferson, Thoreau, and Emerson — that the best government was one that governed least, or perhaps not at all.

In 1889, at the age of twenty, she left Rochester to join the anarchists in New York City. Goldman often referred to herself as reborn that year, when she met both Alexander Berkman, who became her lover, and Johann Most, who became her mentor. With Most's encouragement, she developed her natural abilities as a public speaker.

Three years later, Berkman shot Henry Clay Frick, who had ordered the shooting of striking workers at Andrew Carnegie's Homestead Steel Mills. Frick recovered, and Berkman went to prison for fourteen years. Berkman's "attentat," or call to attention, compelled Goldman to



*Emma Goldman, 1919, New York. Courtesy of the Library of Congress.*

explain that at times, someone sensitive to humanity's suffering would redress injustice with an act such as Berkman's.

Speaking to striking workers in New York's Union Square soon after, she roared: "If they do not give you work, demand bread. If they deny you both, take bread. It is your sacred right." Goldman was arrested for the speech and sent to Blackwell's Island prison for a year. In prison, she discovered that most inmates came from poverty-stricken backgrounds, confirming her belief in the inequities of American economic and justice systems.

America declared war on Spain in 1898. Goldman sympathized with the Cuban and Philippine rebels striving to throw off Spanish imperial rule, but she had little

faith in America's claims of being motivated by noble disinterest to help Cuba. She spoke of the war as American imperialism and as yet another instance of those in power using young men to kill other young men. Immediately following the war, she accused America of using the very soldiers sent to liberate Cuba to shoot workingmen during the cigarmakers' strike.

Goldman called Leon Czolgosz's 1901 assassination of President William McKinley "understandable," as McKinley was the "willing tool of Wall Street and the new American imperialism." One of his administration's first steps had been to annex the Philippines, thereby betraying the very people whom America had pledged to free during the Spanish-American War. McKinley had also repeatedly deployed troops to suppress striking unions. The press and legal authorities accused Goldman of encouraging Czolgosz to commit the assassination, although there was no evidence; consequently, she was arrested but not jailed.

Even the threat of deportation under the federal anti-anarchist laws of 1903 did not silence Goldman. She had always wanted to publish an anarchist magazine, and in 1906 the first issue of *Mother Earth* appeared, reflecting her matured political philosophy. Private property turned man into part of a machine. She felt that "man is being robbed not merely of the products of his labor, but of the power of free initiative, or originality." She decried the state as "organized exploitation, organized force and crime."



1878

Emma Goldman, September 1, 1893,  
Philadelphia. Courtesy City Archives of  
Philadelphia.

Goldman called her continuing public lectures "liberty without strings," and their primary subjects were anarchism, the role of women in society, birth control, and modern drama. When the police forces of various cities tried to stop her, she formed free speech committees of prominent citizens to put pressure on officials and aid her in court. Whether she lectured or not, she created a controversy that ensured that the issue of free speech would be addressed.

On the subject of women, she believed that the institutions of marriage and private property were linked, and that in marriage women became lifelong dependents. To Goldman, marriage was not very different from prostitution, since most women chose men for their ability to provide. She felt that even if a marriage started with love, it would soon be corrupted; any love that lasted in marriage was only an accident. She even believed that if women could vote, it would not improve their position, nor anything else in society. Only by changing themselves as individuals could women find true emancipation.

Advocating a full sexual life for women, her own relationships testified to her concept of free love. Contrary to her portrait in the press, however, she did not advocate free sex. Her relationships were marked by shared ideas; most lasted as friendships after the passion died. The strongest example of this was the comradeship shared by Goldman and Berkman for over forty-five years.

In terms of official reactions, Goldman's birth control battles



Emma Goldman  
"Anarchist."

rivaled those that she fought for free speech. In 1916 she went to jail for lecturing on birth control. Although Margaret Sanger had been influenced by Goldman's writings about women's rights, they disagreed about the pivotal importance of birth control. To Goldman, it was one of many issues; to Sanger, it was *the* issue.

*Anarchism and Other Essays*, published in 1911, featured the major ideas from Goldman's lectures. Later, she also wrote and lectured about conscription. Woodrow Wilson, re-elected in 1916 to keep America out of war, brought the country into it in 1917. Goldman formed the No-Conscription League, which argued that every man should follow the dictates of his conscience rather than be forced to serve in the military. Goldman and Berkman were quickly jailed for their stand against conscription. Even before

their release, J. Edgar Hoover, then in the Department of Justice, was working on their deportation.

In late 1919, along with 247 other "anarchists," Goldman and Berkman were deported to the Soviet Union. From the start, Goldman doubted that she could work with Bolshevik communists. Lenin's jailing of anarchists, perpetration of various injustices, and general callousness made her lose all hope in the Russian Revolution. After witnessing the slaughter of workers and sailors during the Krönstadt rebellion, Goldman and Berkman illegally left for Sweden.

There, Emma wrote a book about her experiences, entitled *My Two Years in Russia*. It was re-titled by Doubleday, however, as *My Disillusionment in Russia* and published without the last twelve chapters. In it, she wrote that the "ultimate end of all social change is to establish

*"Compared with the wholesale violence of capital and government, political acts of violence are but a drop in the ocean."*

— Emma Goldman

the sanctity of human life, the dignity of man, the right of every human being to liberty and well being." These ideals were not honored in the Soviet Union.

Goldman's ideas still had a certain popularity in the Depression-racked United States, even though her 1931 autobiography, *Living My Life*, did not sell well. In 1934 she was allowed back into the United States on a temporary visa for a speaking tour. The tour was a financial failure, because her publicist rented halls that were too large and was forced to charge high admission to cover the rental. Additionally, both communist and capitalist publications attacked her. Nevertheless, when her anarchist comrades organized a lecture in Chicago, over 2,000 people turned out to listen.

In spite of Goldman's desire to return to America permanently, she was refused permission to do so. By the late 1930s she was working tirelessly from her Toronto, Canada, home to assist the anarchists against Francisco Franco's fascists in the Spanish Civil War. She died in Toronto in 1940 at the age of seventy-one.

Emma Goldman exposed hypocrisy and contradictions in American society and left a lasting legacy. The Free Speech League that she helped found was a forerunner of the American Civil Liberties Union. Goldman's work, along with Sanger's, was instrumental in legalizing distribution of birth control information. She spoke of women's sexual rights when voting rights were the main focus for female activists. On many issues, she was ahead of her time, including her prediction that World War I

— "the war to end all wars" — would only create future conflicts.

Today, some are concerned that government has become too large. Goldman would agree. Many are concerned that the individual is lost in a world that focuses increasingly on the technological. Goldman would agree with that. She would disagree with those who believe that you can disregard the suffering of others. She would also disagree with anyone planting a bomb where it would kill innocent bystanders. And she did not believe in a society that was self-centered and individualistic, in which only individual rights were guaranteed. Emma Goldman lived by her ideals and died while in service to others.

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### Meet Sally Ann Drucker (Emma Goldman)

Sally Ann Drucker teaches in the Department of English at Nassau Community College, Garden City, New York. She holds a PhD from the State University of New York and has published scholarly articles, reviews, a book of poetry, and a number of short stories. Dr. Drucker has also portrayed nineteenth century feminist and abolitionist Frances Wright.

*"My lack of faith in the majority is dictated by my faith in the potentialities of the individual."*

— Emma Goldman

### Timeline: Emma Goldman

1869	Born in Kovno, Lithuania
1885	Emigrated to United States
1889	Joined Anarchists in New York City, and met Alexander Berkman and Johann Most
1890	First speaking tour
1892	Berkman attempted to kill Henry C. Frick
1893–94	Imprisoned on Blackwell's Island
1895–96	Nurse's training in Vienna, Austria
1901	Implicated in the McKinley assassination
1901–5	Midwife and nurse in New York
1906–7	Published <i>Mother Earth</i>
1908–15	Free speech fights
1911	Wrote <i>Anarchism and Other Essays</i>
1914	Published <i>The Social Significance of Modern Drama</i>
1915–16	Lectured on birth control in New York, spent fifteen days in jail
1917	Organized No-Conscription League
1918	Arrested and stood trial for conspiracy with Berkman; incarcerated in Missouri State Prison
1919	Deported with Berkman and other radicals
1920–21	Lived in Soviet Union
1924	Published <i>My Disillusionment in Russia</i>
1924	Lived in Germany and England
1926–27	Toured Canada and lectured on Sacco and Vanzetti trial
1931	Wrote autobiography, <i>Living My Life</i>
1932–33	German lecture tour cancelled
1934	Allowed to visit United States for ninety days
1936	Berkman committed suicide; Spanish Civil War began and Goldman spoke to thousands of Spanish anarchists
1939	Spent 70th birthday in Toronto raising money to support the anarchists in the Spanish Civil War
1940	Died at age 71 following a stroke





# H. L. Mencken: The Sage of Baltimore

By John C. (Chuck) Chalberg



H. L. Mencken in the Sun office, 1913. Courtesy Enoch Pratt Free Library, Baltimore, MD.

Where are the H. L. Menckens when we need them? Where is the scathing wit and telling wisdom in the commentary pages of today's newspapers? Now and then someone comes close, but there is no Mencken that approaches the H. L. Mencken of the *Baltimore Sun* and the *American Mercury*.

Born, raised, and acculturated in Baltimore, Henry Louis Mencken was an American original. Mencken might quarrel with that statement, convinced as he was that he was less an American than a Baltimorean — and certainly no more than a Marylander. He exhibited a good deal of pride in his city and state — and especially in his city's newspapers. "In the United States there are only five great newspapers that are wet, sinful, and intelligent and two of them are in Baltimore."

Henry's father planned for him to attend the Johns Hopkins University to learn Spanish as a prelude to understanding something about the Cuban cigar business before taking over the family cigar factory. The eighteen-year-old Mencken may not have been happy when his father suddenly died in the fall of 1898, but he was very much relieved.

Liberated from factory life and the business world — but not from cigars — Mencken left the university immediately. Instead of making cigars for others, he moved into a world wreathed in cigar smoke, namely the world of print journalism. Instead of being "assaulted with balderdash by chalky professors," Mencken suddenly found himself "at large in a wicked seaport city." There, he could

acquire "real knowledge" from a great variety of people, including "crooked policemen" and "friendly bartenders."

Mencken began his professional career as a reporter with the *Baltimore Herald*. By the time he was thirty he had his own column, "The Free Lance," in the *Baltimore Sun*. Shortly thereafter he added the title of editor to his resume when he and George Nathan took control of *The Smart Set*. The two men continued to operate as a team when they founded the *American Mercury* magazine in 1924. In addition to his editing duties, Mencken wrote both a monthly column and book reviews for the *Mercury*. Whether it was his own unique writing style or his uncanny ability to spot writing talent, Mencken made this magazine a "must read" for thousands of Americans during the 1920s. In fact, Walter Lippmann called Mencken the "most powerful personal influence on a whole generation of educated people."

Over the course of his writing career Mencken tried his hand at literary criticism, drama criticism, biography, history, and social commentary, all in addition to his ongoing (if increasingly sporadic) work as a reporter. He even attempted short stories and novels, but was never successful at either genre. When all is said and written, H. L. Mencken was at his best as an essayist.

Mencken defined the essay as a "weapon against the degenerative tendencies of the age." Put slightly differently, essayists (and columnists) try to afflict the comfortable and comfort the afflicted. While Mencken always tried to do what

he could on the first count, he was not always up to the task of comforting the afflicted. Doing good was not something that came naturally to H. L. Mencken. If he was convinced of anything, he once wrote, it was that "doing good is in bad taste." And as the editor of the *American Mercury* he did what he could to make sure that his magazine was "wholly without moral purpose or public spirit." His goal was not to make the world better, but to "depict life realistically and in good humor."

In any case, Mencken certainly had precious little time for reformers and reformist causes. Whether a cub reporter or a seasoned veteran, he always preferred professional politicians to reformers of any stripe. Professional politicians, to his way of thinking, were not necessarily honest, but they were at least competent and not at all dangerous. Part of this assessment was quite consistent with Mencken's persistent libertarianism. A Jeffersonian to the core, he very much believed that it was in every citizen's interest to "keep government weak."

Politically speaking, Mencken was a southern Democrat, though one who occasionally strayed into the Republican column, especially in 1936 when he supported Kansan Alf Landon over President Franklin D. Roosevelt (whom Mencken referred to as either "Dr. Roosevelt" or "Roosevelt II"). Mencken did support FDR in 1932 — not to advance the New Deal, but to push national prohibition into the dustbin of history. To Mencken, Prohibition was a prime example of reform gone wild and American Puritanism run amok.



*H. L. Mencken, made at the NBC studio, New York, 1933. Roy Lee Jackson, photographer. Courtesy Enoch Pratt Free Library, Baltimore, MD.*

At Goucher College he met his future wife, Sara Haardt. A budding writer herself, she suffered from tuberculosis. Nonetheless, they married in 1930; he was fifty and she was thirty-two. For the first and only time in his life H. L. Mencken called something other than the Mencken family residence on Hollins Street "home." The couple took an apartment on Cathedral Street, right between a Knights of Columbus Hall and a Christian Science reading room. What could have been better for the man who took special delight in mocking both Catholics and Christian Scientists among every other variety of organized religion?

After Sara Mencken's death in 1935, her husband returned to Hollins Street to live with a bachelor brother, remaining there until he

died in 1956. Mencken himself contended that he had died in 1948 when he suffered a stroke that left him unable to read or write — the two things that he loved to do more than anything else. Perhaps this was the Almighty's vengeance for Mencken's self-described agnosticism. Atheism was too arrogant for his tastes. "I doubt even my doubts," was Mencken's summary statement of his theology.

Mencken is a Maryland native son who has come in for a lot of criticism on a great number of counts. Here is the case of a national treasure who has become, at least in some circles, a national embarrassment. Here is a writer who helped put Baltimore and Maryland on the literary map early in the twentieth century. And yet here is a writer whom many would sum-



*"Men are the only animals that devote themselves, day in and day out, to making one another unhappy. It is an art like any other. Its virtuosi are called altruists."*

— H. L. Mencken

marily remove from the literary landscape as we enter the twenty-first century.

The charges against H. L. Mencken are legion. Indictments allege that he was a racist, an anti-Semite, a misogynist, in addition to being anti-Catholic, anti-Christian Science, and anti-virtually every religious denomination, not to mention anti-Bible Belt, anti-Hollywood, anti-Washington, anti-New York, anti-Rotarian, anti-Shriner, anti-professor, and so on. There is a measure of truth in each and every charge, but in the greater scheme of things there is no essential truth to any of them. H. L. Mencken was many things, but he was not a hater. He was a man of decided opinions, but he was also a man of great civility and common politeness. As Mencken liked to put it, "we all have a right to believe what we choose to believe, but no one has a right to be a nuisance to his neighbors."

Most of the charges against Mencken stem from the posthumous publication of his diaries. He did not begin to keep a diary on any regular basis until he reached fifty. Already on the downside of life, healthwise and otherwise, Mencken at fifty and beyond was a man preoccupied with what he was convinced was the ever-declining state of his health. More than that, he suspected that his day in the literary sun had passed. His diary entries charted whatever this congenital hypochondriac thought was happening to his body and whatever this congenital pessimist thought was wrong with the country. At no point during his lifetime did he imagine that these entries would be published; in fact, he gave specific instructions that

they *not* be published. But they were, and their publication has added to our knowledge of the man and his times. At the same time, they reveal H. L. Mencken to be very much a product of his times.

Mencken was a very American fellow himself. He was a man of regular habits and middle-class values. He believed in hard work and common decency. He believed in making money and minding one's own business. Though childless, he was in his own way a family man, especially when it came to taking care of his wife, his mother, and his nieces and nephews.

When pinned down as to just exactly what he did believe, Mencken was known to respond that he believed in "competence" — which he encountered just about as "infrequently" as he encountered "virtue." And when it came to determining who could acquire competence and virtue, H. L. Mencken was very much a believer in equal opportunity as well. He believed that America was "peopled by third rate failures from other lands," but he was more than inclined to give every American immigrant and every American a chance to demonstrate competence and virtue.

So, appreciate the many facets of this American original who is also an eternal American treasure. Just

be sure to keep in mind that even eternal treasures were originally products of their times.

### Suggested Reading

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Rodgers, Marion E. *Mencken and Sara: A Life in Letters, The Private Correspondence of H. L. Mencken and Sara Haardt*. New York: McGraw-Hill, 1987.



Meet John C. (Chuck) Chalberg (H. L. Mencken)

Chuck Chalberg is a professional historian, actor, and Fulbright lecturer. He holds a PhD in American history and has taught at the college level for many years. Chalberg has appeared at Chautauquas across the United States and Canada as G. K. Chesterton, H. L. Mencken, Branch Rickey, and Theodore Roosevelt.



*"Men have a much better time of it than women. For one thing, they marry later. For another, they die younger."*

— H. L. Mencken

### Timeline: H. L. Mencken

- 1880 Born on September 12th in Baltimore
- 1883 The Mencken family moved to 1524 Hollins Street
- 1896 Graduated from Baltimore Polytechnic Institute
- 1899 H. L.'s father, August Mencken, died. Mencken began his career as a reporter for the *Baltimore Morning Herald*
- 1903 Named city editor of the *Morning Herald*
- 1906 Became editor of the *Baltimore Sunday Sun*; his first book, *George Bernard Shaw: His Plays*, was published
- 1908 Became book editor of *The Smart Set*; published *The Philosophy of Friedrich Nietzsche*
- 1910 Named editor of the *Baltimore Evening Sun*
- 1911 Bgan writing his "Free Lance" column
- 1914 Named co-editor of *The Smart Set* (with George Jean Nathan)
- 1917 Published *A Book of Prefaces*
- 1918 Published *In Defense of Women*
- 1919 First editions of *The American Language* and *Prejudices* were published
- 1923 Met future wife, Sara Powell Haardt
- 1924 *The American Mercury* was founded with Mencken and Nathan as co-editors
- 1925 Took over sole editorship of *The American Mercury*
- 1926 *Notes on Democracy* was published
- 1930 Marries Sara Powell Haardt on Augsut 27th and moves to 704 Cathedral Street
- 1930 *Treatise on the Gods* was published
- 1933 Retired as editor of *The American Mercury*
- 1934 *Treatise on Right and Wrong* was published
- 1935 Sara Mencken died; H.L. Mencken returned to 1524 Hollins Street
- 1938 Mencken returned to an editorial post with the *Evening Sun*
- 1940 The first volume of his memoirs, *Happy Days*, was published
- 1941 Mencken left the *Evening Sun* over disagreement with its pro-war foreign policy; second volume of his memoirs, *Newspaper Days*, was published.
- 1943 Final volume of his memoirs, *Heathen Days*, was published
- 1948 Mencken rejoined staff of the *Evening Sun*
- 1948 Mencken suffered a debilitating stroke that left him unable to read or write
- 1949 Publihed his own collection of favorite essays, *A Mencken Chrestomathy*
- 1956 Died in his sleep on January 29th at 1524 Hollins Street



## Maryland Humanities Council Board

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## What Is the Maryland Humanities Council?

For almost thirty years the Maryland Humanities Council has brought the humanities to the people of Maryland. The Council brings Maryland citizens together with humanities scholars to learn from one another. They discuss the passages and the problems that all human beings share. They learn how different communities of people have dealt with their common problems throughout history.

In addition to our annual Chautauqua, the Maryland Humanities Council offers many other free programs to nonprofit organizations and Marylanders throughout the state.

**Maryland Humanities.** This high-quality magazine, focusing on Maryland's history and culture, is sent free to over 17,000 homes, schools, businesses, cultural institutions, and libraries throughout our state. Recent issues include "Maryland and the War of 1812" and "Museums in Maryland."

**Maryland History Day.** In this annual state competition, middle and high school students come together to showcase their history projects through research papers, multimedia documentaries, dramatic performances, and interpretive exhibits.

**Speakers Bureau.** Through this program the Council sends humanities scholars without charge into local communities to speak to nonprofit groups and institutions. Available topics range from "Poetry of the Civil Rights Movement" to "Off with Her Head: The Six Wives of Henry VIII."

**Family Matters.** This innovative program brings primarily at-risk families together to discuss the ideas in books they have read over a light supper one evening each week for six weeks.

**Grants.** The Council awards grants to historical and cultural organizations throughout the state to produce a wide variety of local public humanities programs.

**History Matters.** In cooperation with the Maryland Heritage Areas Authority, the Council works with scholars and historic sites and museums to enrich the historical interpretation presented to the public.

**Website.** The Council's website at [www.mdhc.org](http://www.mdhc.org) provides information on the Council's mission and programs, monthly calendar of events, links to related sites, and grant guidelines.

For more information about the Maryland Humanities Council and its programs, call 410-771-0650 or visit us on the web at [www.mdhc.org](http://www.mdhc.org).

## Welcome from Chesapeake College



Chesapeake College is delighted to host the Maryland Humanities Council's Chautauqua. As part of our mission, the college seeks to preserve the rich cultural heritage of the Chesapeake Bay Region. The college houses an extensive collection of documents and artifacts relating to the region, and the Chesapeake College Press publishes occasional works about the Eastern Shore.

Founded in 1965, Chesapeake College serves the large, five-county area of the Upper Eastern Shore. It offers a full range of career and transfer programs, non-credit classes, and customized training. Each year more than 12,000 area residents enroll in courses at the college's three sites at Wye Mills, Easton, and Cambridge; in many off-campus sites; and through the distance learning

network. With the opening of the Center for Business and the Arts, the Wye Mills campus has become the region's economic and cultural center, and in the near future the college will host a Higher Education Center to make upper division and graduate level programs available through a consortium of colleges and universities on the Shore.

As we actively engage in planning for the region's exciting future, it is a wonderful time to examine Maryland's past. We hope you enjoy Chautauqua 2002 and leave our campus with a greater appreciation of our State's and the Shore's rich history.

Dr. Stuart M. Bounds, President

## Welcome from Garrett College

Garrett College is proud to serve as a host for the eighth year of the Maryland Humanities Council's annual Chautauqua. The four evenings of Chautauqua will be preceded by a concert with the Garrett Community Concert Band on Thursday, July 4.

Garrett College is located in the Allegheny Mountains of Western Maryland at the northern edge of Deep Creek Lake. Due to its location in a rural, resort environment, Garrett College integrates the natural resources with the academic curriculum.

Signature programs include Adventure Sports, Agricultural Management, and Natural Resources and Wildlife Technology. In these programs the mountains, farms, forests, and white water rivers become classrooms for "hands-on" practical experiences.

The Chautauqua program is a collaboration among Garrett College, the Garrett County Arts Council and Garrett Lakes Arts Festival. The Garrett County Arts Council is located in Oakland, MD, where it operates a community art gallery. The Arts Council offers funding for nonprofit organizations involved in integrating the cultural arts into the life of the community. Garrett Lakes Arts Festival is based at the college. It is the largest presenter of performing arts in Garrett County, offering diverse cultural and artistic performances and arts education opportunities from March through November.



Dr. Stephen J. Herman, GC President  
Mr. Stephen Schlosnagle, GCAC Administrator  
Mrs. Elizabeth S. Johnson, GLAF Executive Director



## Welcome from Cecil Community College



C E C I L  
COMMUNITY  
COLLEGE

Everyone at Cecil Community College wishes to welcome all our friends and neighbors to this year's Maryland Humanities Council annual Chautauqua. This is our second year hosting Chautauqua, and we are proud to once again bring our community such a dynamic and entertaining event. Cecil County is steeped in its own rich history, and this event celebrates that spirit in a wonderful way.

As Cecil County's only institution of higher education, we relish offering opportunities and activities that educate and inform our community. For the last 34 years we have

brought classes and educational programming to our citizens to help them reach their educational and career goals. Cecil Community College intends to continue that proud tradition and in the future will continue to grow and evolve, mirroring the changes in our county and the nation. We live in a rapidly changing environment that requires our higher educational institutions to use the latest technology and innovations to prepare our students for the job market. Programs such as Nursing, Visual Communications, Business, Computer Information Systems, and the Mid-Atlantic Transportation and Logistics Institute are leaders in the industry in training and resource information. Cecil Community College continues to strengthen its commitment to student success in their journey towards their chosen career fields and in their further studies. By coming to Chautauqua you become a part of our history, and after all, we can all learn from the past to assist our present and future.

Dr. W. Stephen Pannill, President

## Welcome from the College of Southern Maryland

The College of Southern Maryland, formerly Charles County Community College, welcomes you and your family to our La Plata campus for our third presentation of Chautauqua sponsored by the Maryland Humanities Council.

On July 1, 2000 we became the College of Southern Maryland, a regional college, with campuses in Charles, Calvert, and St. Mary's counties. Along with the name change the college continues to transform itself by offering new ways to learn for adults who want to stay competitive and marketable in our global-driven economy. Our partnerships with four-year universities and colleges also allow students to complete bachelor degree programs locally.

The college has a long history of support of the humanities. The Southern Maryland Studies Center has served for over twenty years as an archive of local history and a vital source for family and scholarly research. Friendship House, an early colonial home reconstructed on the campus, reminds the community of its agrarian beginnings amid the rapid suburbanization of the region. Most recently a collaboration with Jefferson-Patterson Park and the Banneker-Douglass Museum resulted in preservation of the history and artifacts of the African-American schools in the region.

We look forward to seeing you again as you explore all of the possibilities that learning for life has to offer at the College of Southern Maryland.

Dr. Elaine Ryan, President



## Welcome from the Germantown Campus of Montgomery College



We are pleased to welcome our friends and neighbors to the Montgomery College-Germantown campus for the 2002 visit by the Maryland Humanities Council's Chautauqua. We are the community's college. As such, we are a place for intellectual, cultural, social, and political dialogue. MC-Germantown has been a part of the rapidly growing "upcounty" for over twenty years and has grown along with the region. We proudly embrace our campus as a richly diverse learning community that is technologically advanced and responsive to the educational and training needs of the County's citizenry.

The campus sits along the I-270 High Technology Corridor, and programs of note include computer sciences, biotechnology, robotics, computer graphics, technical writing, and other tech-

nology based training. The campus has always honored and supported the general education that allows the technologist to be successful in a career, and we strive to remain cognizant of the interests and needs of the community we serve in order to maintain an ongoing, comprehensive community outreach effort.

Montgomery College-Germantown has a robust pre-transfer array of courses for students who come to us from around the world. These courses are strengthened by the resources of MC's Paul Peck Humanities Institute, shared with the Smithsonian Institution, the Macklin Business Institute, and the Montgomery Scholars program. The campus is home to the new Millennium Scholars Program designed for part-time honors students seeking unique intellectual challenges. The arts programs of the campus are coordinated with a new collegewide Arts Institute initiative. Additionally, joint programming is being developed with the community's new BlackRock Center for the Arts. We at Montgomery College encourage intellectual development through our commitment to the arts and humanities. Thank you for sharing an exciting evening with us here on the Germantown campus

Dr. Hercules Pinkney,  
Vice President and Provost, Germantown

## Thanks to Our Partners!

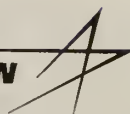
This year marks the eighth season for the Maryland Humanities Council's Chautauqua in western Maryland, the fourth season in Montgomery County, our third year in Southern Maryland and on the Eastern Shore, and our second year in Cecil County. Our ability to expand the Chautauqua to five different sites in Maryland is due to the support and cooperation of our partner community colleges. These institutions serve their regions as educational and cultural institutions; they receive their strength from and focus their mission on the needs of their local communities. We greatly appreciate their contribution in promoting the humanities.

We extend our sincerest thanks to Cecil Community College, Chesapeake College, the College of Southern Maryland, Garrett College, and Montgomery College—Germantown. We look forward to our continued affiliation with them to bring quality humanities programming to our entire state.

Margaret R. Burke, PhD  
Executive Director  
Maryland Humanities Council

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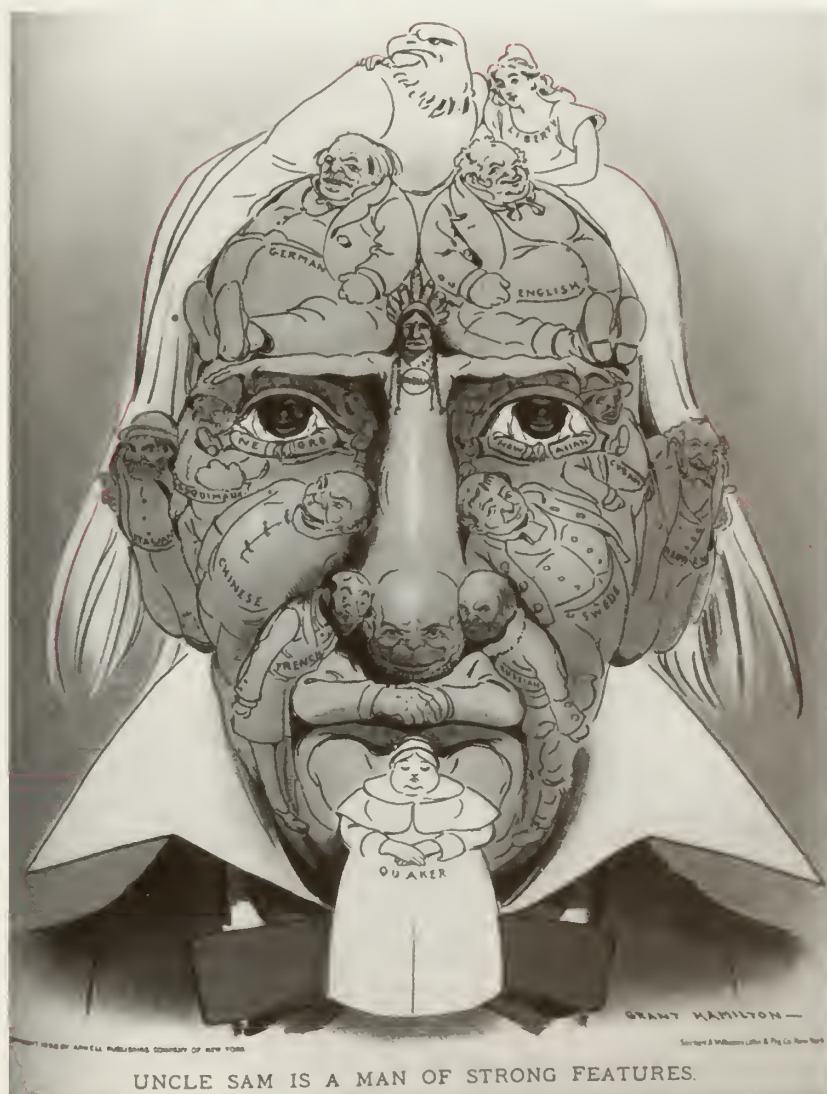
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*Maryland*  
**HUMANITIES**



Immigration and the Free State



On behalf of the Maryland Humanities Council's Board of Directors, I am pleased to welcome Dr. Margaret Burke as our new Executive Director. She has over twenty-five years of experience as a cultural historian, educator, curator, and interpretive planner. This rich and diverse experience will be invaluable as the Council continues to expand the understanding and to broaden the impact of the humanities in Maryland.

Since moving to Maryland in 1994, Dr. Burke has been active in cultural resource and interpretive planning for organizations throughout the state. She oversaw for the State interpretive assessments of cultural resources for Charles County, Cecil County, Harford County, and Queen Anne's County. She has worked with many Maryland organizations in strategic planning. Recent projects have included a use study for the H. L. Mencken House in Baltimore; a feasibility study for an African American Museum in Frederick County; and master plans for Principio Furnace, the Todd House, and the Thrasher

Carriage Museum. She has extensive heritage tourism expertise and has served on interpretive planning teams for the Baltimore and the Annapolis and London Town Heritage Areas. She developed for Queen Anne's County, "Our Chesapeake Legacy," a new exhibition exploring man's impact on the Chesapeake Bay over time. In addition to consulting, Dr. Burke has served as an adjunct faculty member at Goucher College.

Previously, at the Society for the Preservation of New England Antiquities, Dr. Burke served as Director of Museums, where she managed forty-four historic properties in five New England states, and as Director of Development, where she oversaw fund-raising, marketing, and public relations. She also was Assistant Director for Collections and Interpretation at the Virginia Museum of Fine Arts and Curator of the Bowdoin College Museum of Art.

Dr. Burke has an M.A. in Early American Culture from the Winterthur Program and a Ph.D. in Art History, both from the University of Delaware. She has lectured and published extensively on American art, history, and material culture, and has served as a grant reviewer for the National Endowment for the Humanities.

I know that you will join the Board in welcoming and supporting Peggy as we all work to make the humanities an indispensable part of the lives of all Marylanders.

*Taunya Lovell Banks, Chair*



I am very excited to be joining the Maryland Humanities Council as its new Executive Director. I have inherited a fascinating organization that involves many wise and dedicated individuals. Under the leadership of Barbara Wells Sarudy, the Council has developed exemplary humanities programming for the people of Maryland. Its statewide Board and knowledgeable and thoughtful staff are committed to promoting the humanities and incorporating them into our everyday lives.

From the outset, I have been intrigued by the reaction of people when I tell them about my new job. Those who know the Council and its programs are uniformly enthusiastic. Some are unfamiliar with the Council or confuse it with the Maryland Historical Society or the Maryland Historical Trust. Others are uncertain what "the humanities" represent; a few even think that the Council protects animals, confusing us with the Humane Society!

People who know us are invariably enthusiastic about this magazine. Individuals have told me repeatedly that they read it from cover to cover and that it makes Maryland's many stories engaging and accessible. Interestingly, they often add that they are not sure why they are on our mailing list — but urge us to keep sending the magazine!

With your help, we will attempt to grapple with many of these important questions in the months ahead. What are the humanities and why do they matter to us today? How can the Council extend the impact of the humanities and encourage more Marylanders to participate in their exploration? How can we help clarify the Council's identity and generate additional support for its activities?

In the coming year, we will initiate a strategic planning process for the Council, and we welcome your involvement. Tentative plans include sponsoring public forums in several Maryland locations to hear your thoughts and ideas about future directions for the Council. I also encourage you to contact me directly with your suggestions — through letter, phone, or e-mail ([mburke@mdhc.org](mailto:mburke@mdhc.org))

I welcome your participation and look forward to a fascinating journey with the Maryland Humanities Council.

*Peggy Burke, Executive Director*

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## Maryland HUMANITIES

*Maryland Humanities* is published three times a year in February, June, and September. It is a publication of the **Maryland Humanities Council**, an independent, nonprofit, tax-exempt organization. Our offices are located at Executive Plaza One, Suite 503, 11350 McCormick Road, Hunt Valley, Maryland 21031-1002. Issue number 82. All statements made are the opinions of the authors and do not necessarily reflect those of the Council.

Council programs receive major support from the **National Endowment for the Humanities**, with additional funding from the Maryland Division of Historical and Cultural Programs, corporations, foundations, and individuals.

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*Cover: "Uncle Sam is a Man of Strong Features" by  
Grant Hamilton. Judge 26 November 1888. Courtesy of the  
Michigan State University Museum.*



# Alien Nation?

## Immigration Here and There, Then and Now

By Martin Ford



"Welcome to All!" by J. Keppler. Puck 28 April 1880. On the "U.S. Ark," the sign reads "Free education, free land, free speech, free ballot, free lunch" as the sign at the center reads "No oppressive taxes, no expensive king, no compulsory military service, no knots or dungeons." Courtesy of the Michigan State University Museum.

"The past is a foreign country: they do things differently there," begins L. P. Hartley's novel, *The Go-Between*. As we enter the twenty-first century, many Americans fear that the future will be a foreign country, unrecognizable in culture, language, and ethos. The United States is being transformed, they maintain, by an unprecedented wave of immigrants. Because the current influx of newcomers is so large and so different from anything before it, they argue that social fragmentation is inevitable. In the words of immigration critic Peter Brimelow, America is destined to become an "alien nation" — a society radically changed for the worse.

Clearly, the United States is changing, and immigration is influencing the path of that change. Is the

magnitude of the current wave of migration so great and the cultural diversity of the newcomers so varied that America's vaunted genius for assimilation will no longer work?

Americans have always had mixed feelings about immigration. At best, we have given newcomers an ambivalent welcome or "a welcome tinged with misgiving." How ironic then that we take inordinate pride in calling America a "nation of immigrants" and base some of our most powerful national symbols on our immigrant heritage. The Statue of Liberty is perhaps the best known example. In 1886, when the French presented "Liberty Lighting the World" to America, they intended the statue as a monument to the shared belief in liberty. Originally there was no association

with immigration. Yet from her vantage overlooking New York Harbor, Lady Liberty soon became a symbol of welcome to millions of immigrants who arrived at Ellis Island.

Similarly, immigration has imbued our national slogan, *E pluribus unum* ("From many, one"), with unintended meaning. When the Continental Congress adopted the phrase in 1782, it was trying to unite thirteen fractious governments under a single political authority. At the time, over 80 percent of the population originated in the British Isles. Only during the era of mass immigration would "pluribus" take on ethnic connotations. For many Americans, the slogan now evokes another symbol, popularized in innumerable war films, comic books, and television shows: the World War II platoon, with a John Wayne-like commanding officer leading a mix of second generation white ethnics — Murphy, Rosselli, Kowalski, Pappas, and Steinberg — through shared hardship to victory.

The immigrant experience has also added significance to treasured American notions of social mobility — the United States as "the land of opportunity," where "the self-made man" goes from "rags to riches" and achieves "the American dream." These phrases would ring less resonantly if not for the struggles of generation after generation of immigrant men and women who worked tirelessly, lived frugally, and sacrificed mightily for their children.

And so, Americans have long embraced the idea of immigration, if not always the immigrants

*"The Mortar of Assimilation—And the One Element That Won't Mix" by C. J. Taylor, Puck 26 June 1889. An anti-Irish cartoon implies easy assimilation by all immigrant groups except for the Irish. Courtesy of the Michigan State University Museum.*

themselves. Certainly, the Native American inhabitants of what were soon to become the Chesapeake and New England colonies had mixed feelings about the new English arrivals. Once they had a foothold on the coast, the English themselves often opposed further immigration, particularly if they perceived the newcomers as "different." In 1682, Massachusetts preacher Cotton Mather wrote the English crown, warning that "there be now at sea a ship called Welcome, which has on board one hundred or more of the heretics and malignants called Quakers." The Puritan leader suggested that the would-be immigrants be diverted to Barbados, where they might fetch a neat profit for the crown if sold as slaves. Fortunately, the Quakers in question were spared. Led by William Penn, they established the colony that bore his name.

By the middle of the eighteenth century, German immigrants were pouring into Pennsylvania at Penn's invitation. In 1766, Benjamin Franklin correctly estimated that one-third of the colony's population was German. He railed against the newcomers, warning that they would "shortly be so numerous as to Germanize us instead of our Anglifying them." Franklin was particularly concerned that the German insistence on preserving their mother tongue threatened English. He warned that the colony's legislators would soon need interpreters "to tell one-half . . . what the other half say."

Beginning in the 1840s, it was the Irish who crowded into the tenements of New York, Boston, Balti-

more, and other eastern cities. Fleeing their farms in the wake of the Great Famine, the Irish became America's first urban immigrant population and, more significantly, the first large non-Protestant group. In today's ecumenical America, it is difficult to comprehend the dread that the arrival of Irish Catholics caused among God-fearing Yankees. Old Americans detested the immigrant "paddies" as brutish, drunken slaves of a conniving Roman Pope backed by an army of wily Jesuits.

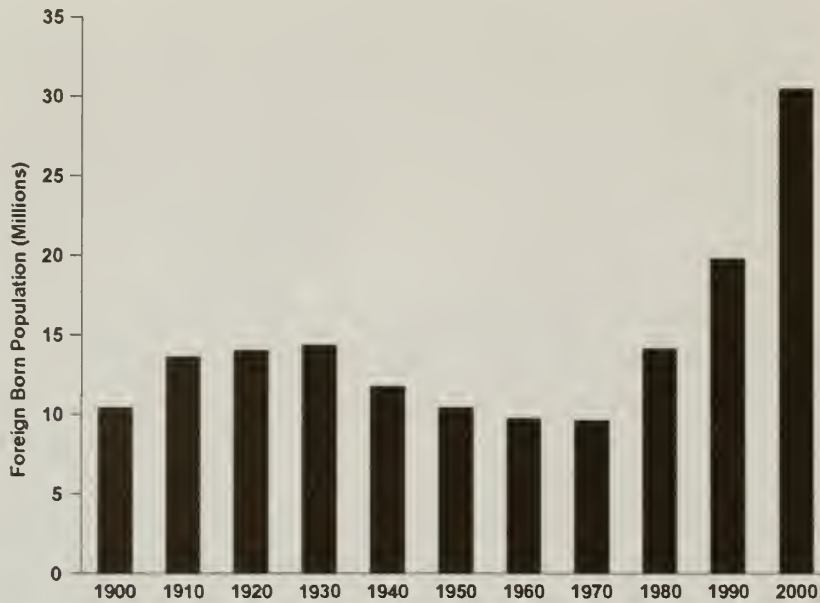
Fear of these newcomers prompted the emergence of the American Party, or "Know Nothings," whose members, running on an anti-Catholic, immigration-restricting

platform, won more than 100 Congressional seats in 1854. Nowhere were the Know Nothings more popular than in Maryland, where for a brief period they controlled the General Assembly, the state Congressional delegation, and numerous municipal and county governments from Cumberland to Baltimore. The party's popularity peaked in 1856, when Maryland became the only state to cast its electoral votes for Millard Fillmore, the Know Nothing candidate for president.

By the early twentieth century, the source of the immigrant flow had changed. The arrival of millions of southern and eastern Europe







*Foreign-Born Population in the United States, 1900-2000. Compiled by the Maryland Office of New Americans from US Census Bureau data.*

peasants now alarmed Americans, prompting Congress to investigate "the problem of immigration." The Italians, Greeks, Poles, and Russians debarking at Ellis Island were viewed as "beaten men from beaten races, representing the worst failures in the struggle for existence." At the turn of the century, a Baltimore German-American labor organizer expressed a common sentiment:

*I think that we owe a great deal to the class of immigrants that came over to this country — the sturdy Irish and sturdy Germans — up to 1875 or 1880 . . . . When the lower classes — that is, the scum of society in Europe — commenced to come over here in large hordes . . . . I think that they did not add so materially to the wealth of the country.*

These words nicely typify the perennial paradox of immigration history; Americans tend to idealize the immigrants of old, while disparaging the newest arrivals. Once-vilified Irish and Germans become stalwarts of immigrant America, but the latest newcomers are the dregs of the old society, poised to ruin America. Almost a century later, a 1993 *Newsweek* poll found similar sentiments: almost 60 percent of Americans thought that

past immigration was good for the country, while virtually the same number believed that immigration had become harmful.

The huge immigrant influx between 1880 and 1924 is commonly referred to as the "Great Wave." But, we are now in the midst of an even greater wave of immigration. In the past thirty years, the number of immigrants living in the United States has more than tripled, rising from 9.6 million in 1970 to 31 million in 2000. In the 1990s, our population grew faster than any other decade in our nation's history, even faster than the baby boom decade of the 1950s. America's population topped 281 million, adding over 32 million people. Almost 40 percent of this growth — 12 million — came from immigration, both legal and illegal. In fact, since 1980, America has added an average of one million immigrants per year. More than one in ten residents of the United States are immigrants.

While the numbers are striking, the mix is also impressive. During previous periods of high immigration, astute observers sometimes described the immigrant arrivals in exaggerated terms. Ralph Waldo

Emerson praised America as "an asylum of all nations," while Herman Melville exclaimed, "we are not so much a nation as a world." When they spoke — the later nineteenth century — the vast majority of immigrants then came from a few nations in Europe. During the Great Wave, 85 percent of new arrivals still originated in Europe.

From 1880 to 1924, Baltimore was Maryland's preeminent immigrant destination. It was the third largest port for immigrants coming to the United States, surpassed only by New York and Boston. When immigration peaked during the second decade of the twentieth century, Baltimore averaged 40,000 arriving immigrants per year. Yet, for most of the 1.4 million immigrants who landed at Locust Point, Baltimore was often a stop on the way to other destinations; the B&O's "Immigrant Pier" at Locust Point served as a major corridor for immigration to the Midwest.

Still, many newcomers put down roots in the city. The Germans began coming into Maryland from "Pennsylvania Dutch" country in the 1730s. By the Civil War, they were the largest immigrant group in Maryland. Those who came to Baltimore in the later 1800s joined well-established German communities and the Irish who had come to build railroads and canals. According to some estimates, Baltimore's population was 25 percent German immigrants and their children in 1880.

Central, Southern, and Eastern Europeans also arrived, making Baltimore a patchwork of ethnic neighborhoods. H. L. Mencken gave some sense of the city's ethnic flavor in the 1880s when he observed Mayor Ferdinand L. Latrobe engaging in the fine art of ethnic politics:

*I heard him [Latrobe] claim not only Irish, Scotch, Welsh, Dutch, and other relatively plausible bloods, but also Polish, Bohemian, Italian,*

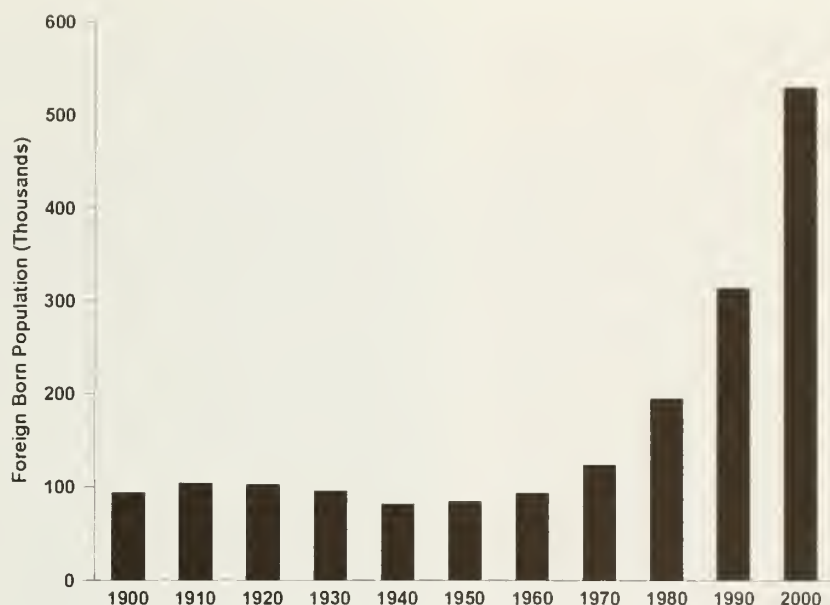


*Lithuanian, Swedish, Danish, Greek, Spanish, and even Jewish. Once I heard him hint that he was remotely Armenian. . . . The best he could do for the Chinese . . . was to quote some passages from the Analects of Confucius.*

Today, a few neighborhoods still retain their old ethnic flavor. Little Italy still has its fine restaurants. The Greek Orthodox Cathedral of the Annunciation draws parishioners from Highlandtown and the suburbs. Polish and Lithuanian community centers continue as important venues for weddings, parties, and other festivities. Similarly, the descendants of Central and Eastern European coal miners — Poles, Czechs, and Ukrainians — recall their grandparents' toil, while the architecture of old farmsteads and the surnames of long-time residents in Frederick and Carroll Counties bespeak German origin. But immigration has shifted from the old centers to the new suburbs. For example, with the exception of an emerging Hispanic community in Fells Point, Baltimore has largely lost its charm for immigrants.

Contemporary immigration patterns are radically different than those of a century ago. A rough breakdown of today's newcomers reveals that 50 percent are Hispanic, 30 percent Asian Pacific-American, 15 percent European and 5 percent "other." Nationwide, the Hispanic population grew by 58 percent during the 1990s, displacing African-Americans as the nation's largest minority. Yet labels like "Hispanic" and "Asian Pacific-American" represent statistical categories more than they do social groups. The Hispanic designation includes more than twenty different nationalities, while Asian Pacific-American lumps together at least twenty-five.

Mexicans are by far the largest national origin group, numbering some 8 million and having mostly arrived since 1970. Accounting for



*Foreign-Born Population in Maryland, 1900–2000. Compiled by the Maryland Office of New Americans from US Census Bureau data.*

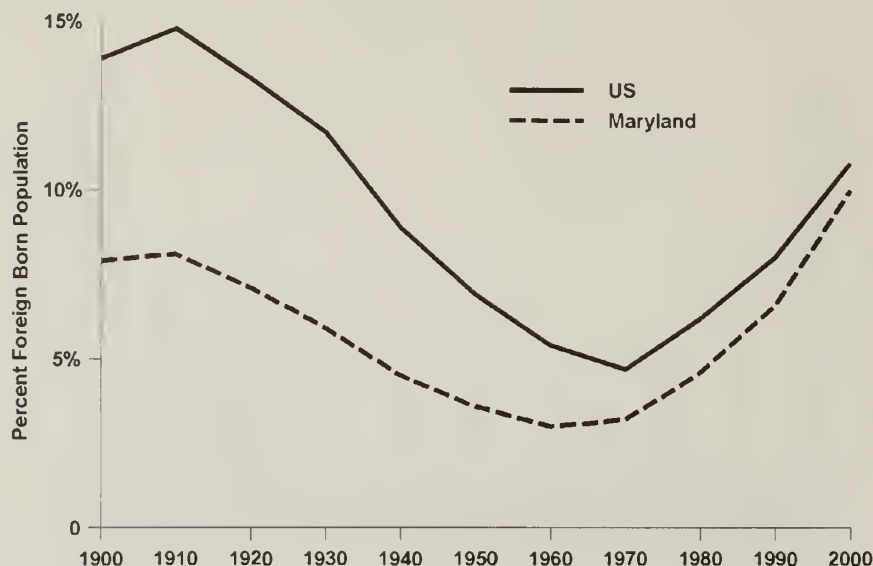
nearly 30 percent of all immigrant arrivals between 1990 and 2000, Mexicans outnumber the next largest group — Chinese — five to one. Mexicans also make-up two-thirds of the Hispanic population, outnumbering both Cubans and Puerto Ricans. All told, Mexican-Americans now comprise the largest sustained immigrant flow from a single country in our nation's history.

The origins of today's immigrants may be far flung, but their destinations are concentrated. More than 70 percent of all newcomers settle in just six states. California is by far the most popular, home to about a third of the newcomers; immigration into California is so recent and large that fully one quarter of its residents were born in another country. The other major destinations are New York, Florida, Texas, New Jersey, and Illinois, each with at least one million foreign-born residents. Even within these states, immigrants gravitate towards "gateway communities," like New York City, Los Angeles, San Francisco, Miami, and Chicago. The Washington, DC metropolitan area, including northern Virginia and

suburban Maryland, was the sixth most popular destination city for immigrants.

How does Maryland fit into this national mosaic? Although a relatively small state, Maryland is one of the ten most popular states of residence for immigrants. An average of 14,000 new foreign-born residents per year made the Free State their home in the 1990s. During this decade, Maryland's foreign-born population increased 69 percent, accounting for one-third of the total population growth and raising the foreign-born share of Maryland's population to 10 percent.

Diverse origins are also a hallmark of the growth of Maryland's foreign-born population. Years ago, tourism promoters coined the phrase, "Maryland, America in Miniature." The slogan was meant to refer to our state's geographic diversity — from the shores of the Chesapeake Bay to the woodlands and ski slopes of Western Maryland. Now the slogan serves equally well as a metaphor for Maryland's ethnic diversity. Unlike many other areas where one or two ethnic groups greatly outnumber others —



*Percentage of the Population that is Foreign-Born in the United States and Maryland, 1900–2000. Compiled by the Maryland Office for New Americans from US Census Bureau data.*

Cubans and Haitians in Florida or Mexicans in the southwestern states — Maryland's immigrants represent a wide variety of ethnic and national backgrounds. A total of 179 different nationalities, speaking 83 different languages, reside in our state.

In the 1990s, no single group represented more than ten percent of the state's foreign-born population. While Koreans, Indians, and Chinese all vie to be the largest group, each makes up only a modest share of the foreign-born total. It is not unusual for a single Maryland school system to have students from 40 different language groups. Montgomery County's students speak 120 different languages at home, while Montgomery Blair High School alone has students from more than 60 different ethno-linguistic backgrounds!

The diversity of Maryland's immigrant population goes beyond ethnic origin or language. Newcomers also represent striking differences in education and income. In describing immigrant contributions to the economic boom of the 1990s, scholars often speak of "the hourglass economy." At the top are the doctors, engineers, and high tech professionals. Their talents help sustain major employers like

Johns Hopkins University, the National Institutes of Health, or the hundreds of technological firms along Montgomery County's I-270. At the bottom are immigrants who toil on the farms of the Eastern Shore and the orchards of Western Maryland, in the hotels and restaurants of Baltimore's Inner Harbor, and on landscaping and construction crews throughout the state.

Maryland's newcomers tend to cluster in areas where jobs, housing, transportation, schools, and established communities draw them. More than 70 percent of Maryland's immigrant population resides in only two jurisdictions — Montgomery and Prince George's Counties — where they constitute 26 percent and 12 percent of the population, respectively.

Will current immigration make America a foreign country? Some commentators refer to the raw numbers as evidence that immigration is "out-of-control." They insist that America is being "overwhelmed" by an unprecedented influx of foreign-born, that we cannot hope to absorb a wave of such magnitude.

While immigrant numbers are at historical highs, their relative impact is not. From 1900 to 1910,

the peak of the Great Wave, the United States added some 9 million newcomers, considerably fewer than the more than 12 million who came this past decade. But in 1910, the country was much smaller. The immigrant share of population was nearly 15 percent, higher than today's 11 percent. In terms of our country's ability to absorb these newcomers, the ratio of newcomer to native is more important than the raw number of immigrants. From 1850 through 1940, the average ratio was slightly in excess of one immigrant to every ten American-born — just about what it is today.

Even if the numbers are manageable, are not today's newcomers too different? After all, America is rooted in Western culture. Are not the latest arrivals, because they come from non-Western countries, less apt to assimilate than their Ellis Island predecessors? With the exception of the large Mexican influx, today's newcomers indeed are more diverse than their Ellis Island predecessors. They come from a greater variety of ethnic, national, racial, religious, and economic backgrounds. Whereas the old immigrants were mostly European, today's arrivals make America, in columnist Ben Wattenberg's words, "the world's first universal nation." While the "Triple Melting Pot" — Protestant, Catholic, and Jew — once largely defined the range of religious diversity in the United States, today's immigrants include Buddhists, Muslims, Hindus and others in growing numbers. While most of the Great Wave immigrants were rural peasants who settled in cities, today's newcomers are often from





*Immigrants arriving at Baltimore's Locust Point, c1904. Courtesy of the Maryland Historical Society.*

urban settings and are settling in suburbs, as well as cities. While the old immigrants generally had little education, today's newcomers are clustered at both ends of the educational spectrum.

Clearly the immigrants in our current immigration wave are more diverse, but just as clearly they have a more realistic image of American culture and society than their predecessors. In fact, global trends in communications and transportation ensure that many are on their way to assimilation before they even arrive in America. Most immigrants come to the United

States to join family, often waiting years before they can reunite with close kin. In the meantime, frequent contacts with relatives in the United States through travel, e-mail, and telephone familiarize them with America in ways that were impossible just decades ago. The spread of English as a global language also hastens assimilation, and new arrivals are more likely to speak English than their predecessors.

Americans tend to gloss over the difficulties their ancestors endured in adjusting to American culture. They envision their forebears

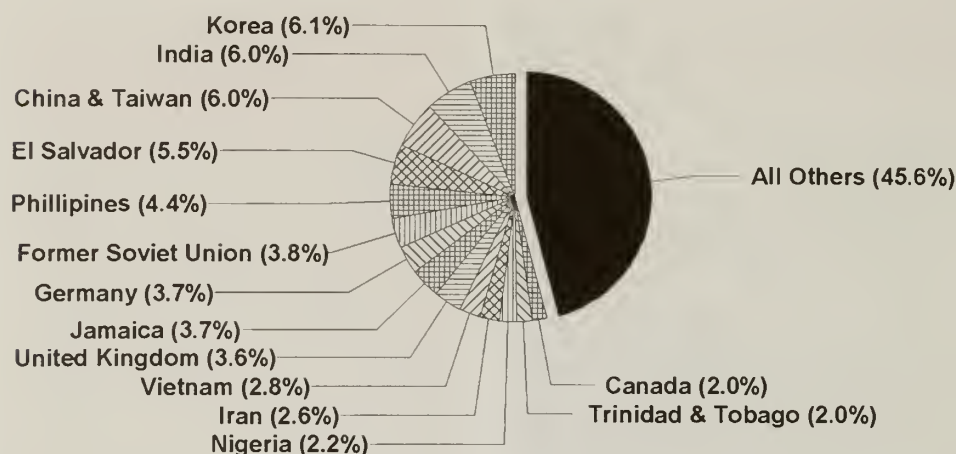
## Who Gets In?

America has always been a haven for those fleeing oppression. Maryland itself began as an experiment in religious toleration. Most of today's newcomers come to the United States based on one of four criteria. The most important — indeed, the cornerstone of contemporary American immigration policy — is “family reunification,” with some 600,000 or 70 percent of annual admissions joining close family members already here. The next major criterion for admission is “scarce skills”; annually 195,000 slots are reserved for immigrants admitted on H1-B visas based on expertise deemed to be in short supply in the US. In 2001, 40 percent of these visas went to Indian information technology workers. The third quota is reserved for newcomers meeting “humanitarian concerns” and goes annually to fewer than 70,000 refugees fleeing persecution abroad. Lastly, a maximum of 50,000 admissions are awarded to winners of the “diversity visa” program, individuals from countries which have sent relatively few immigrants to the United States.

Since 1980, Maryland has received around 35,000 refugees. During the Cold War, refugees to Maryland came predominantly from two regions of the world, the former Soviet Union and Southeast Asia. In the latter 1990s, the thousand or so annual arrivals have reflected greater diversity, with refugees from more than 25 countries resettling in the state each year.

—Martin Ford





*Maryland Foreign-Born Population by Place of Birth for Groups Greater Than 2% of the Population, 1998. Compiled by the Maryland Office of New Americans from US Census Bureau data.*

enthusiastically embracing all things American. This was often far from the truth. Germans, the largest immigrant group, clung tenaciously to language, traditions, and institutions until World War I. While immigrants then may seem similar in background compared to today's newcomers, they certainly did not see things this way. Native-born Americans thought of them as distinct races and frequently treated them with harsh prejudice, which reinforced ethnic solidarity. Today, we can speak of a "European-American," and know that the term reflects a certain social reality. The descendants of the Ellis Island immigrants interact far more closely than did their ancestors.

During the peak of the Great Wave, the newcomers had far more particularistic and exclusive identities. The peasant from Sicily may have been told that she was "Italian" at Ellis Island. At home she knew only family and village. In America, she learned to embrace a wider identity. The sociologist Richard Alba has looked at intermarriage as a measure of assimilation. He shows that these European immigrants rarely married outside their own groups. "Marrying out" became common — indeed, the norm — by the third generation. By contrast, the children of today's

immigrants are marrying outside their own groups sooner and at much higher rates than did the Ellis Island newcomers. This trend is perhaps the most telling indicator of current assimilation. Despite their high numbers and varied mix, today's newcomers promise to fit in like the immigrants of old.

Perhaps "fit in" is the wrong term. It implies that there is some predetermined shape to which newcomers must conform. In the early twentieth century, this may have been the case. Assimilation took the form of "100% Americanization." Newcomers were expected to shed all vestiges of the old countries. At the beginning of a new century, such "pressure cooker assimilation" has given way to the recognition that the transformation is two-way. Immigrants change, but so does

America. If the newcomers are to benefit fully from their new country, they must master English, adjust to a new culture, and embrace American ideals. But if they are to contribute fully, they need not shed all the old ways. America can benefit from new insights and old traditions. This does not mean that immigrants will hasten "the elimination of the historic American nation," to use Peter Brimelow's phrase. His concept of a "historic American nation" as static and complete is simply wrong. Nathan Glazer was much closer to the truth when he spoke of the United States as a "permanently unfinished nation," and immigrants remain a dynamic part of it.

[The author wishes to acknowledge Linda Meriken and Joseph Eagan of the Enoch Pratt Free Library's Government Reference Service for their help in locating research materials and Asnake Yeheyis of the Maryland Office for New Americans for developing the charts.]



Martin Ford is Associate Director of the Maryland Office for New Americans and former Executive Director of the Maryland Ethnic Heritage Commission. He has taught at Bowie State and Towson Universities and was a Fulbright scholar in Liberia. He received his Ph.D. and M.A. in Cultural Anthropology from SUNY-Binghamton, an M.A. in International Studies from Ohio University, and a B.A. in English Literature from Rutgers University.

# Maryland's "Little Ukraine" — Chesapeake City

By Paul Fenchak

The well-known Roman Catholic Bishop John Carroll and Byzantine Catholic Bishop Soter Stephen Ortynsky have several things in common, though they were consecrated as bishops more than a century apart. Each was appointed by the Pope as the first bishop in the United States of his particular Catholic rite. Each was educated largely outside of the United States in a religion which had a relatively small following within the country at the time. And each of them has a significant connection to Cecil County — Carroll was educated at the Jesuit school on Bohemia Manor and Ortynsky established a major Ukrainian community near Chesapeake City.

The history of the Ukrainians in Chesapeake City began half a world away. During the last quarter of the nineteenth century, the population of the Ukraine exploded. As there was no industry, the population depended on farming to make a living. But the population boom led to increasingly smaller farmsteads. In 1900, it was estimated that only 1,500 farms exceeded 50 acres; half a million were seven and a half acres; 600,000 were between two and a half and seven and a half acres; and 200,000 were smaller than two and a half acres. Attracted by a robust and growing economy in the United States, many Ukrainians immigrated.

To tend to the spiritual needs of the rapidly increasing number of Ukrainians in the United States, in 1907 Pope Pius X appointed Most Reverend Soter Stephen Ortynsky of the Order of St. Basil Major to be the bishop for the Ukrainians (originating from Austrian Galicia) and the Rusyns (from Hungary's Transcarpathia) in the United States. Ortynsky was born in the agricultural village of Ortyntsi in 1866, and he studied at the University of Graz, Austria, where he earned a doctoral degree in sacred theology.

The newly consecrated Ortynsky arrived in the United States in August 1907. Before establishing his headquarters in Philadelphia, Bishop Ortynsky spent several months ministering at St. Michael's in South Fork, Pennsylvania. Many Slavs had settled in this coal mining and steel manufacturing area, and here the bishop likely gleaned insights into the hardships of industrial labor in the New World.

Coming to Philadelphia without a diocese, without a seminary, and without support staff familiar with American society, Ortynsky purchased a Methodist Church and made it his cathedral. He brought members of the Sisters of St. Basil from Galicia to run the school and orphanage that he founded. Additionally, he established a print shop, bookstore, and carpet shop.

In 1910 Ortynsky purchased 125 acres near Chesapeake City that would serve both as a farm to supply food for the rectory and convent in Philadelphia and as a summer site for the orphanage in



*An interior view of St. Basil's Church in Chesapeake City.*





*His Excellency, The Most Reverend Soter Stephen Ortynsky, OSBM, D.D., the First Ukrainian Bishop of the United States*

Philadelphia. By 1912, the land was transferred to the Basilian Sisters, who farmed the land, and, in 1914, established an orphanage for children under age six.

In 1912, Bishop Ortynsky purchased an additional 700 acres on Back Creek to establish a Ukrainian community at Chesapeake City. He placed his brother, Joseph Ortynsky, in charge of the project. In response to announcements in the Ukrainian press that a community of their landsmen was being organized in Chesapeake City, the agriculturally-oriented Ukrainians who toiled in the mines and mills quickly took notice. Soon workers from the mines of Pennsylvania, West Virginia, and Ohio sought the sun and fresh air of Maryland's Eastern Shore. Others left urban

areas of New York and New Jersey to avoid sweatshops, and a few of Chesapeake City's new residents were recent arrivals from Galicia, Carpatho-Ruthenia, or Bukovina.

When the Ukrainians settled in Chesapeake City, their language, culture, and religion were very different from what prevailed in Cecil County. They spoke a Slavic language and used the Cyrillic alphabet. Religiously, they sang the liturgy, made the sign of the cross from right to left, and bowed instead of genuflecting. St. Basil's Ukrainian Catholic Church served as the heart of this new and different community. During its peak in the 1930s, the church's membership was over 300.

Of the forty families who settled beginning in 1912, a few had lived in areas having fertile soil; those from the areas of the Carpathian Mountains might have experienced poverty in eking out an existence. Whatever qualities the newcomers needed to sustain themselves at Chesapeake City, there was one prerequisite the settlers had in abundance: a work ethic. Toilers they were from daylight to dark — clearing underbrush, felling trees, cultivating gardens, tending livestock and poultry, while building homes, barns, sheds, and even their own farming tools such as rakes, scythe handles, and wagon parts. It was sometimes quipped that the only thing Ukrainian paid for in building their homes was the glass! The use of all available wood may even explain why the Ukrainian section was called "Stumptown."

One of the first newcomers recalled arriving at 2:00 a.m. by train at Elkton. This newcomer walked until dawn brought him to Ortynsky's house, and he was directed to the plot of land he had purchased. It was one plot among many in a broad expanse of rocks and mud and trees. He took off his coat and started to clear a space to put up a shack. The next week his young wife arrived and the settlers purchased a horse and began to clear the land in earnest. The wife worked beside her husband, chopping tall trees to the ground, clearing away the rocks and digging the underbrush away with bare hands.

One area in which Ukrainians excelled at Chesapeake City was that of land reclamation — building, draining, and shaping land to develop optimum usage. This same skill had been demonstrated previously at Yale, Virginia, by Protestant refugees from the Province of Kiev who in 1894 escaped the religious persecution of Czar Alexander III of Russia.





*A faded picture of the first parishioners of St. Basil's Ukrainian Catholic Church in Chesapeake City.*

Aside from the agricultural labors, employment became diversified as some workers learned to become bakers, carpenters, barge repairmen, and maintenance workers on the Chesapeake and Delaware Canal, among other kinds of employment.

Increased mobility and the taking of land for C&D canal improvements have taken their toll on the community. Few people speak Ukrainian any more. Many young Ukrainian-Americans left for urban areas that offered employment and educational opportunities. The liturgy is now offered in English,

and there are fewer Ukrainian dances, choral performances, and language classes.

But, some traditions live on. Easter eggs, *pysanky*, are still colorfully painted each spring. St. Basil's still ministers to thirty families and remains a cohesive force in the community. And, finally, many of the Ukrainian residents of Chesapeake City live in the houses that their families have owned for many years.

## They Came in Chains

Most immigrants came to Maryland freely in search of opportunity and a better life. One group, however, did not — enslaved Africans. Tens of thousands of Africans were taken from their homes and transported thousands of miles to the Chesapeake. Here, the institution of slavery expropriated their labor and their descendants' labor for over 200 years.

Because they were viewed and treated as property, African slaves imported into colonial Maryland left few contemporary clues as to their origins, language, and culture. The recent work of historian Lorena Walsh, however, gives some idea about the origins of these immigrants in chains.

Based on incomplete evidence, most of the slaves imported into Maryland during the colonial era came from Senegambia or the Windward and Gold Coasts. Thirty-eight percent and 26 percent respectively of the Africans began their lives of slavery in these two regions. West Central Africa was the origin of 23 percent of the Africans imported into Maryland. Relatively few Africans from the Bight of Biafra (7 percent) and Sierra Leone (5 percent) were enslaved in the Free State.



Paul Fenchak taught history and English in secondary schools in Pennsylvania, Michigan, New York, and Maryland in addition to having been a principal for seven years. Of Ukrainian descent, he is an avid historian of the Slavic immigrant experience and has contributed articles to scholarly journals. He has served on the Maryland Ethnic Heritage Commission and runs the Ukrainian Education Association of Maryland.

# Where the Horse Died

## Jewish Immigration to Western Maryland's Small Towns in the Late Nineteenth Century

By Eric L. Goldstein and Karen Falk

In 1897, peddler Louis Singer was walking his West Virginia territory on a Friday afternoon. In a hurry to return to his home in Hagerstown, Maryland, in time for the Sabbath, he decided to take a shortcut through a train tunnel.

*"I asked the watchman, and he said no trains were to come by for about two hours. When I was in the middle of the tunnel, I heard a train coming. I felt the vibrations, and it was too dark to see anything, so I didn't know on which track the train was coming. I lay down between both tracks, face down with my pack on my back. In a few minutes a freight train with coal rushed by, filling the tunnel with smoke. When I felt the train was gone, I got up, but found the last car had torn a hole in my pack. The next day I went to the synagogue and said the prayer you say when you come out safe from danger. On Monday, I went back to West Virginia and had my regular stops with the farmers."*

A newcomer from Russia, Singer had come to work in Western Maryland and nearby West Virginia at the suggestion of his wife's uncle who was living in Hagerstown. Singer was part of the great wave of four million Jews from Eastern Europe who immigrated to the United States between 1880 and 1924. While Jewish immigrants settled in cities and towns across the state, Western Maryland, with its significant manufacturing, mining, and railroad industries, served as a region with particular attraction to Jewish merchants seeking expanding markets for their wares. Singer eventually moved on, settling and raising his family elsewhere, but many others like him stayed and built communities not only in Hagerstown, but also in Frostburg, Cumberland, Brunswick, and Frederick.

It surprises most people that Jews have been living in Maryland's small cities and towns for more than 150 years. Large urban areas have always been the focus of American Jewish historiography. More than 75 percent of the Jewish immigrants who came to America from 1880 to 1924 settled in cities with more than 100,000 residents, making them the centers of Jewish life in the United States. Maryland, in fact, had an even greater percentage of Jewish city dwellers during this period than the country as a whole. A 1902 survey estimated that out of 26,500 Jews in the state, only 1,500 — just under 6 percent — lived outside of Baltimore. Even Jewish families who live in small towns often seem surprised by their place of residence, recounting tales of accidents that changed their destiny. "[Grandfather] was a peddler, traveling by horse and wagon from town to town. When the horse died *here*, he decided to stay." How else, they seem to shrug, would a Jew end up so far from the city?

*Peddling, an avenue that allowed recent immigrants to get a start in business, introduced some Jews to Western Maryland. Courtesy of the Jewish Museum of Maryland, 1996.079.008.*



In reality, Jews deliberately settled in a number of smaller communities across the state. These ranged from small cities like Cumberland, Hagerstown, and Frederick, where three-digit Jewish populations supported modest congregations and other Jewish institutions, to tiny rural outposts like Lonaconing or Emmitsburg where no formal Jewish communities existed. In 1920, near the end of the period of mass immigration, Jews were enumerated in all of Maryland's twenty-three counties. Records of the Jewish Relief Fund, which raised



*The recently arrived Berkowich family maintained a small general store adjacent to their house, in addition to farming a plot outside of Westminster. Courtesy Jewish Museum of Maryland, 2001.010.001.*

money to aid Jewish victims of the First World War, show that around 1920 Jews lived in no fewer than seventy-two different locales, stretching from Kitzmiller, in the mountains of Garrett County, to Snow Hill, just miles from the Atlantic coast.

Jews came to small towns in a number of ways. Some, like Louis Singer, got to know an area as peddlers. Speaking little English, these men carried packs of goods weighing more than themselves and walked the countryside looking for customers among the resident farmers. Singer describes the green-horn peddler's life: "The first week was very hard because I could not speak a word of English. Once I came to a house while they were eating. The woman asked me if I had had my dinner. I thought she was asking me if I wanted to eat. I nodded my head to indicate yes—and went without dinner that day. Another time they asked me if I wanted to eat, and I shook my head no, and that wasn't good either. So I made up my mind not to say anything, and maybe they would find out what I wanted. Little by little I started to understand English. I had my regular places to stop overnight and to eat."

Most men who began as peddlers became owners of their own businesses. Others became tailors, farmers, and cattle dealers, manufacturers and professionals. In 1920, almost 70 percent of Jews in Maryland's small towns pursued some kind of mercantile occupation. More than half of them sold clothing, dry goods, groceries, or

operated general stores. A surprising number were junk dealers.

While many Jewish newcomers found their way to small communities on their own, others followed a process historians call "chain migration." Relatives, *landsleit* (fellow countrymen), neighbors, and even strangers who had settled in the small towns, encouraged other immigrants to join them. While Eastern European Jews arrived in Maryland's small towns from many different regions — Poland, Lithuania, Galicia, the Ukraine — chain migration produced large pockets of Jews from particular towns or districts in the Old Country. Victor Kaplon of Brunswick arranged for several of his relatives to come there, where they became the nucleus of a Jewish community. In Hagerstown, there was a significant chain migration of Jews from northern Lithuania, especially the towns of Vieksniai and Leckava.

Some men were sent to Western Maryland towns such as Cumberland and Hagerstown by the Industrial Removal Office. The IRO was a Jewish philanthropic agency that operated from 1900 to

1917, re-settling Jewish immigrants who had trouble finding work in the large East Coast cities. Economic survival in a small town could be tenuous, especially if one did not have the skill or desire to go into business for one's self. In 1912, in a letter to officials at the IRO in New York, Morris Baron, rabbi of Cumberland's Congregation B'er Chayim, warned that his city was no place for Jewish settlers who lacked commercial inclinations. "There are no great prospects here for laboring men," he wrote. The only unskilled jobs were in the mining and railroad industries, he declared, "and mining and railroading do not appeal to our people." Some could not establish themselves and returned to the cities in despair. "The parties who have so kindly harbored us can do so no longer, as they have all they can do to keep the wolf from the door," wrote one man who had determined to leave Hagerstown in 1906. "Unless I can return to New York I will be a charge on the County."

In many towns, Eastern European immigrants arrived to find that the foundations of Jewish communities had already been laid in the 1840s







*Young Max Gerber became bar mitzvah in Hagerstown in 1903. Rabbi Hyman Fine officiated. Courtesy Jewish Museum of Maryland, 1988.150.001.*

and 1850s by Jews from the German-speaking provinces of Bavaria, Prussia, Alsace, Posen, and others. Jews living in Cumberland and nearby Lonaconing organized Congregation B'er Chayim (Well of Life) as early as 1853. The synagogue they built in 1867 still stands — the oldest continuously operated synagogue in the state.

By the late nineteenth century, however, the initial German-speaking settlers were far outnumbered by Eastern European Jews, who were attracted to small Maryland towns by the vast commercial development that transformed the state in the second half of the century. Generally, small-town Jewish populations in Maryland had been slight during the German period, but they began to swell under the influence of the much larger Eastern European immigration. Between 1878 and 1927, for example, the Jewish population of Cumberland rose from 140 to 720, while Hagerstown, which had only 42 Jews in 1878, was home to a community of 650 Jews by 1927.

As their population grew, the new immigrants from Eastern Europe established congregations for

Jewish worship. In Cumberland, where the German Jews were well-established, the congregation followed the Reform style of worship. The Eastern European newcomers organized an Orthodox congregation, Beth Jacob, building a synagogue of their own in 1924. In Frederick, where the long-settled German Jews had become inactive in Jewish worship, the newcomers provided an impetus for revival. Here the immigrants were absorbed into the established congregation. The influx of newcomers led the congregation to reorganize, to change its name to Beth Sholom, and to maintain a more traditional style of worship that accommodated everyone. Similarly, when Hagerstown's Jews organized congregation B'nai Abraham in 1892, the congregation included both long-time residents who had first arrived in the mid-nineteenth century and newcomers from Eastern Europe.

Even the small town of Brunswick attracted its share of Jewish immigrants. Brunswick was being developed as a repair and building center for the B&O Railroad, providing a steady source of business for enterprising young merchants. A congre-

gation was established, and on June 8, 1919, the congregation dedicated their new synagogue building, costing \$5,000 and complete with a *mikveh* (ritual bath). The synagogue drew praise from local non-Jewish townspeople. The dedication ceremonies illustrated the cultural distance that existed between immigrants and native-born, between Jews and Gentiles. As the men of the congregation carried their Torahs in a procession to the new building, the band of the local Red Men's Lodge, which had been hired for the occasion, played "Onward Christian Soldiers" and "The Old Rugged Cross," both Methodist hymns. Neither the band nor the officers and members of the new synagogue (mostly immigrants from Lithuania) were aware of the inappropriateness of the music supplied. As Lillian Waranch Forman, who was a child at the time, recalled, "Since the adult Jews were not familiar with these hymns and their significance, nobody minded that the Torah scrolls were being carried to the synagogue to the tune of rousing Christian hymns."

As this story suggests, Jews in the small towns of Western Maryland had to confront the non-Jewish world much more directly than their big-city cousins. Urban Jews, especially in Baltimore, were able to create a web of religious, educational, service, and cultural organizations supported by relatively large populations. Within these Jewish networks, Baltimore Jews could nurture both their Jewish and their American identities. In the small towns of Western Maryland, Jewish residents were pioneers of a sort, exploring the implications of living in a non-Jewish milieu and facing

the rigors of crafting Jewish lives in places where they could not always take their Jewishness for granted.

Some of these small towns and cities could not sustain a Jewish presence after World War II, when many of the industries which trade relied on — mining, railroads, and manufacturing — declined. The town of Brunswick is no longer a hub for railroad maintenance, and its synagogue is shuttered and for sale. Cumberland's Beth Jacob recently merged with B'er Chayim to become one congregation as the community has shrunk. Other small-town Jewish communities have persisted, however, in some cases for more than 150 years. Jews have established themselves in business and the professions. They have raised and educated their children. They have become active in civic affairs and held public office. In short, the immigrant Jews of Western Maryland have become part of the fabric of their communities while retaining their distinctive identities as Jews.

Most have found the atmosphere of the small town warm and welcoming. To them, it is natural to blend

Jewish traditions with the customs of the town. As one Cumberland resident put it, "My kids don't have any idea what prejudice is. They don't have any reason to think that being Jewish is different, because it isn't." But recently, the children of B'er Chayim Congregation's basketball team, the Maccabees, were awarded the "Christian Spirit Award" trophy for good sportsmanship. Clearly, although the award was made with the best intentions and received in the same spirit, a cultural divide still exists; Jews continue to negotiate conflicts between their American and their Jewish identities in ways that recall the world of their immigrant great-grandparents.

[Editor's Note: The exhibit, "We Call This Place Home: Jewish Life in Maryland's Small Towns," will open on October 13, 2002, at the Jewish Museum of Maryland in Baltimore. Beginning in July 2003, this exhibit will travel to a number of small towns around Maryland, supported by a grant from the Maryland Humanities Council.]



Dr. Eric L. Goldstein, a native of Annapolis, is Assistant Professor of History and Jewish Studies at Emory University in Atlanta. An expert on the history of Jews in Maryland, he is the author of *Traders and Transports: The Jews of Colonial Maryland*.



Karen Falk is a Project Coordinator at the Jewish Museum of Maryland, and is currently serving as Curator and Project Director for "We Call This Place Home," an exhibition about the Jewish experience in Maryland's small towns, scheduled to open at the Museum in October 2002.

## Immigrants and Cities

Historically, immigration to America has transformed many rural folk into urban dwellers. The Irish were the classic case. In the old country, they were potato farmers before they fled to America when their staple crop failed. Once off the boat, they rarely roamed far from their tenements in New York, Boston, Philadelphia, and Baltimore. Successive immigrant waves established similar ethnic enclaves. Little Italy and Chinatown became important immigrant destinations in many American cities. As the children of the original settlers moved from the inner cities in the 1960s and 1970s, the old neighborhoods changed.

Baltimore provides a classic example of this process. As the city has lost population, its tax base has shrunk and services declined, prompting greater loss of population. Demographers expected other jurisdictions in Maryland to follow suit, particularly those bordering Washington, DC. In the late 1970s, such "inner suburbs" as Hyattsville, Langley Park, Silver Spring, and Wheaton, ushered in what seemed to many irreversible decline. Then came international immigration. Today, communities within the Capital Beltway are among Maryland's most densely settled immigrant destinations, and newcomers are providing the "demographic fuel" for economic revival.

— Martin Ford



# Germans in Maryland History

By Elizabeth A. Kessel

Marylanders are taught that this state is a microcosm of America in its geography, its people, and its economic diversity. This is true of Maryland history as well. If history is the building of a house, then the Chesapeake period of the seventeenth century built a firm foundation in those marshy lands. But it was the eighteenth century with its ethnic diversity and rapid growth of settlement west of the fall line that gave architects of democracy free rein to build new and fantastical designs, ones that today live on not just in our collective memory, but also in our mores and institutions.

The arrival of German immigrants was critical to this process. Beginning in the 1730s, Germans, after living a while in Pennsylvania, came to Maryland's frontier and helped to create Frederick County. By 1790, these German migrants together with Huguenots, Scotch-Irish, English, and Anglo-Americans transformed Frederick County from a virtually uninhabited frontier into a vital inland county of over 30,000 people.

In fact, of the total white population of the United States in 1790, those of German stock accounted for one out of eleven people. From 1727 to 1775, a huge immigration of about 70,000 Germans landed in Philadelphia alone. What is remarkable about this group is that at least until the middle of the century, there was no archetypal emigrant. Young and old, rich and poor, educated and uneducated, all left their familiar world behind to try their luck in a new one. Contemporaries described the exodus as "America fever," and there was a contagious quality to it as villagers

and family members reinforced each other's decision to leave. Pervasive in the variety of motives was a sense of frustration and discontent; going to the New World allowed one to break the bonds of the past and be free.

A sizeable number of the Germans who came to Frederick County — which contained some of the country's finest farmland — realized their hopes for a better future. Success came with the application of industry, frugality, and sobriety — traits that contemporaries commonly associated with Germans. Many learned that freedom was not without its price. It was a centrifugal force that challenged a worldview and habits that had been formed in a rigid, hierarchal, and homogeneous society. Not only did Germans have to meet the new demands of this environment, they had also to adapt to the political and social rules of the predominant cultural group: Anglo-Americans.

The interplay of the political conditions of the eighteenth century, the environmental qualities of Frederick, and the cultural heritage of Germans led to the creation of a social world quite different from the one that the settlers of the seventeenth century Chesapeake had established. An obvious starting point is to ask by what process did Germans become aware of Frederick County and what aided them in the costly venture of pioneering in this vastly uninhabited area?

Germans benefitted from the fact that they came at a propitious time. By the beginning of the eighteenth century, especially in the Chesapeake colonies, there was a shortage

of labor. Before 1680 there had been a steady flow of young English men and women who ventured to Virginia and Maryland as indentured servants. By the end of the century, as conditions in England improved and as economic opportunity in the Chesapeake declined, these young people increasingly chose to work out their destinies closer to home.

Marylanders, following the lead of the successful recruiting efforts of William Penn, turned to the continent. As early as 1710, the Lower House of the Maryland Assembly proposed lifting taxes for newly arrived Germans. In his proclamation of 1732 Charles Calvert, the fifth Lord Baltimore, hoping to bolster the proprietary power base and claims to territory disputed by the Penns, opened the backcountry to settlement. He wanted to attract Germans who were beginning to move southward from Pennsylvania because of the rising cost and growing scarcity of land in that province. The proclamation allowed a person with a family who came to settle in Maryland to take up 200 acres without paying the usual forty shillings sterling per 100 acres. This new settler was also exempted from paying quitrents for three years.

There is little evidence to suggest that Germans benefitted directly from the proprietor's generosity. Without adequate knowledge of the region and without capital to finance pioneering, Germans did not come to the Maryland backcountry in any numbers until the 1740s. It was the efforts of Anglo-American speculators who advertised the availability of



excellent farmland and who offered it at unusually low prices that attracted the Germans' attention.

Foremost of this type of speculator was Daniel Dulany. In 1744 Dulany bought a tract of land called "Tasker's Chance" and eventually sold parcels of it at very reasonable rates to twenty-seven Germans. These parcels ranged from 100 acres to 570, with an average of 224 acres. By promoting settlement and capital investment, Chesapeake speculators such as Dulany accomplished what the proprietor's proclamation had not — they brought new settlers into Maryland. By the way, Dulany was no fool; later settlers bought other lands that he held for much higher prices.

In stark contrast to the pattern of initial settlement of the Chesapeake, Germans came to America and subsequently to Frederick in nuclear family or larger kinship groupings. A business in human cargo had emerged and the resultant recruitment process meant that Germans from the same villages and regions left at the same time and experienced the entire emigration process together. Thus, even before they began their journey, the ties that connected them were strong. If they were not related, they were friends and neighbors; they spoke the same regional dialects and practiced the same religions. The traumatic experience of leaving the homeland — the lengthy trip just to the port of Rotterdam, followed often by a difficult passage across the ocean, reinforced these connections, and many Germans in America settled near each other in order to make easier the painful adjustment to a new way of life. Once in America,



*Schifferstadt was the Frederick County home of Jacob Brunner and his family. Brunner — a German immigrant — purchased 303 acres of land in "Tasker's Chance" from Daniel Dulany in 1746 and built this stone house. The house is now owned by the Frederick County Landmarks Foundation and is open to the public as an architectural museum. Photo by Earl Shaner, courtesy of the Frederick County Landmarks Foundation.*

they continued their relationships through the marriages of children and children's children.

The availability of land from speculators and their promotional efforts meant that the first generation of German landowners congregated in certain areas. The richness of these regions agriculturally, and settlement by Germans in family, kinship or acquaintance groupings, meant that the northern and central portions of Frederick County acquired a German identity that persisted for several generations. Furthermore, Frederick's location, compared to the Chesapeake, favored the settlers in terms of health. Malaria was less prevalent. In the essential resources for agriculture, land, water and climate, Germans found in Frederick a county especially endowed in both quality and quantity. There was no starving time, or widespread premature death. Settlers were able to marry, have children and remain alive to see their offspring marry.

Among the most important decisions for the German pioneer were those about land: how and how much to acquire, and how and with whose labor to use it, and how to distribute it upon death. Even in uninhabited areas like Frederick, where they could have imposed a settlement pattern, Germans did not recreate European farm villages. Rather, because they could buy large acreages, they lived on isolated family farmsteads. The fact that they adapted to the prevailing mode of American settlement is interesting, given the nature of German migration and settlement patterns. On the one hand, these settlers adapted to the new environment in forming family farmsteads, while on the other hand, they preserved social cohesion by choosing to live near and intermarry with friends and relatives from the old country.

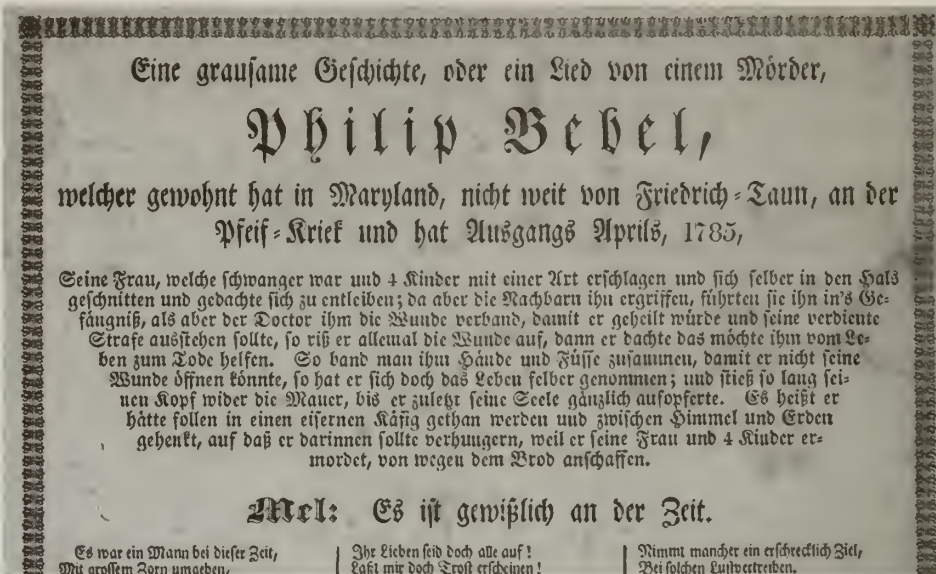
In looking at the interaction of German cultural patterns and New World economic opportunities in the lives of the first generation of

## The Cricket Test

Several years ago, the media widely reported that many Mexican-Americans rooted for the Mexican national team when it defeated America's squad at the World Cup preliminaries in Los Angeles. Similarly, Washington DC's Central American community turns out in droves and roots for the "home teams" whenever they play DC United.

Such partisanship is open to interpretation. Diehard American sports fans may see it as the treasonous behavior of "unmeltable ethnics." More likely the team the immigrant roots for is determined by how long he has been in the country. British politician Norman Tebbit coined the term "the cricket test" when he observed British Asians rooting for visiting Indian and Pakistani teams on the cricket field. Full assimilation is rarely accomplished in one generation. Newcomers seldom abandon old loyalties overnight. Their children may be "bicultural." It is the third generation that has lost the old language and culture, while fully embracing the new. Even then, however, there may be a nostalgia for all that is lost. All three levels of assimilation have been known to emerge at soccer games.

—Martin Ford



*One way Germans in Maryland kept their culture alive was by using their native tongue. This is part of a long poem about a murder involving Philip Bebel, who lived near Frederick in 1785. Courtesy of the Library of Congress, Printed Ephemera Collection.*

German landowners and their families, the salient characteristic that emerges is thus adherence to German cultural norms, but only where such behavior was economically rational. Germans had grown diversified crops, with particular emphasis upon grain cultivation and livestock, in both Germany and Pennsylvania. They continued such farming in Frederick County. As the demand for wheat increased beginning in the 1750s, Germans responded by increasing the proportion of their land in this crop. They did not specialize in it to the exclusion of other crops, however, as Chesapeake farmers had done with tobacco prior to 1730.

Such diversified farming encouraged family farm operations. Although Germans hired servants and even bought slaves, the evidence does not indicate a plantation system of agriculture with a large slave or servant workforce. There is no evidence of tobacco as a commercial crop among Germans, the cultivation of which might have encouraged a slave economy. Geography, cultural preferences and perhaps timing discouraged its

cultivation. Philadelphia was the entrepot to which Germans directed their surpluses, where a lively market prevailed in grains and foodstuffs. Germans were less dependent on water transportation than the planters of the tidewater, since they established a frugal way of taking their crops to market by using wagons.

The continuity in German economic life on the Maryland frontier is reflected in the fact that many a child of the immigrant generation continued to farm his father's land and to carry on in accustomed ways after his death. German fathers made an effort to establish as many children as their wealth allowed, while passing the family plantation intact to one child.

Germans also favored children over widows in the descent of property and tried to protect the children's property rights in the event of remarriage. Yet these testators did not keep women in total subjugation in the manner of traditional marriage. The provisions of wills indicate that women were given a



great deal of control over the economic life of the family. The abundance of cheap land made this adaptation possible.

Germans brought with them a rich religious tradition as well. Soon Lutheran, Reformed and Moravian churches would dot the landscape. In their services worshippers would use German until the 1820s. These frontier churches helped break down the rigidity of established religions and helped bring about both religious diversity and toleration.

In some ways there was dumb luck in Germans' ability to exploit the rich potential of Frederick County. They were fortunate in their timing, their geographic choices and their arrival in large kinship groupings. The accident of shipping patterns led to emigration of large kinship groups and of trained artisans as well as the poor. The accident of Chesapeake land speculators combined with high prices in Pennsylvania helped to determine the pattern of German settlement in the county. And the accident of this large-scale immigration to an area where traditional social and farming practices could fuel rapid economic development led the German settlers to

prosper and grow, without having to give up everything that made them German, for generations.

Yet in these interrelated accidents, there is a trend that shaped Maryland and the course of American history. For these German settlers pioneered not only the Frederick frontier, but also the Shenandoah Valley, Carolina, and on across the Smokies. They brewed not only cider and brandy, but also the gradual melting pot in which diverse groups could arrive and prosper without losing their cultural identities, leaving the process of full assimilation to their grandchildren. They formed frontier churches, thus adding religious diversity. They helped shape the new institutions of American democracy — statutes of religious toleration; militias of diverse people, even their officers; a multilingual press; and a civic life that was opened to the rising leaders of all communities, so that diverse interests were absorbed and the Revolution could unite the people rather than divide them.

## Bilingual Education — Baltimore's German-English Schools

Native languages and the need to learn English have long been lightning rods in the debate about immigration. While immigrants generally recognized the importance of learning English, many resisted giving up their old tongue. Baltimore's German-English schools are a little-known historical example of "bilingual education" in Maryland.

By the Civil War, Germans were the largest immigrant group in the state. Given their home country's world standing in business, science, music, and philosophy, many German-speakers sought to preserve the language of Goethe, Mozart, and Schiller. German immigrant pride seems to have hit a high with the fatherland's victory in the Franco-Prussian War and the proclamation of Imperial German unity in 1871.

In 1873, the Baltimore City Council established bilingual public schools. At these "German-English schools," the curriculum was divided between the two languages, with German the exclusive language of instruction for art and music in the upper grades. By 1903, thirteen such schools enrolled nearly 7,000 students, or more than ten percent of Baltimore's student population. These German-English schools persisted until the First World War, when bilingual education was abolished in the stampede to eliminate all things German.

— Martin Ford



Elizabeth A. Kessel is Professor of History at Anne Arundel Community College. She grew up in a German neighborhood of Philadelphia, and as a teenager moved to Germany. There, she attended the University of Maryland, Munich Branch and the University of Heidelberg. She received her B.A. from the University of Maryland, College Park, her M.A. in German from the University of Wisconsin, and her M.A. in European History from West Virginia University. She received her Ph.D. from Rice University for her dissertation "Germans on the Maryland Frontier: A Social History of Frederick County, 1730–1800."



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## Attention State Employees and Retirees!

You can help support the activities of the Maryland Humanities Council through the 2002 Maryland Charity Campaign for State Employees and Retirees. This program allows you to designate contributions through payroll deduction or one-time donation to the charity or charities of your choice.

All you need to do is designate agency code 1728, Maryland Humanities Council on your form. Your donations will help the Council make engaging, high-quality Humanities programs — such as Chautauqua, Maryland History Day, and this magazine — available to all Marylanders. If you have any questions, please contact Stephen Hardy at 410-771-0653 or [shardy@mdhc.org](mailto:shardy@mdhc.org).

## THANK YOU FOR YOUR SUPPORT!!!

## Money Available

Nonprofit organizations and community groups are eligible to apply for grants from the Maryland Humanities Council to support public humanities programs. Council staff members can help you with planning your programs and preparing your grant application. A copy of our grant guidelines can be found on the Council's website located at <http://www.mdhc.org>.

The Council awards two types of grants: minigrants (\$1,200 or less) and regular grants (\$1,201 to \$10,000). Minigrants must be submitted at least six weeks before your project begins; there are no set deadlines for minigrants. Regular grants must be submitted by the following deadlines for consideration:

First Draft	Final Draft	Decision Date
November 1, 2002	December 13, 2002	January 18, 2003

# Free Money!!!



Don't just sit there dreaming about money to promote or preserve Maryland's history and culture! Come to the grant workshops jointly held by the Maryland Humanities Council, the Maryland Historical Trust, and Preservation Maryland. These workshops will review the grant programs that are available from each organization and give you help, ideas, and tips on applying for money.

The dates and places are:

Monday, September 30, 2:30 – 5:00 PM  
Belair Mansion  
12207 Tulip Grove Drive  
Bowie

Wednesday, October 2,  
3:00 – 5:00 PM  
Washington County  
Administrative Annex Building  
80 West Baltimore Street  
Hagerstown

Wednesday, October 16,  
2:30 – 5:00 PM  
Benjamin Banneker Historical  
Park and Museum  
300 Oella Avenue  
Oella

Monday, October 21,  
2:30 – 5:00 PM  
Chesapeake Exploration Center  
433 Piney Narrows Road  
Chester



Grant information is available on each organization's website: Maryland Humanities Council ([www.mdhc.org](http://www.mdhc.org)); Maryland Historical Trust ([www.MarylandHistoricalTrust.net](http://www.MarylandHistoricalTrust.net)); and Preservation Maryland ([www.PreserveMd.org](http://www.PreserveMd.org)). For more information, contact Judy Dobbs at 410-771-0652 or [jdobbs@mdhc.org](mailto:jdobbs@mdhc.org).

We can't guarantee success, but many participants end up very happy!



# Free Speakers!

The Maryland Humanities Council is pleased to present its seventh series of Speakers Bureau programs for the 2002-2003 season. These 30 speakers, who are outstanding Humanities scholars, are available for presentations throughout the state of Maryland. The Council pays the scholar's honorarium and travel expenses — all the sponsoring organization needs to do is publicize the event and provide a space for an open and free public presentation. Visit our website — [www.mdhc.org](http://www.mdhc.org) — for complete information on these subjects and their presenters. Topics this year include:

**Islam: Religion and Culture** introduces Islam by placing the Qu'ran in historical context and discussing the cultural and religious issues that Islam has created.

**The Baltimore Orioles and the Emerald Age of Baseball** traces the influence of the Irish style of playing baseball on the development of the game.

**Pride and Protest: Poetry of the African-American Civil Rights Movement** explores the impact of the Civil Rights Movement on poets such as Alice Walker and Amiri Baraka.

**Biking Across America: Following the Westward Trek of the Oregon Trail** recounts the experiences of pioneers in the 1840s and 1850s as well as the presenter's in the 1990s.

**If This Place Could Talk: Researching the History of an Old House** demonstrates how to research your house's history using various records and documents.

**The Essence of Human Nature: Personal Morality and Politics** explores whether humans by nature are morally good creatures or self-interested scoundrels, and the effect this has on public policy debates.

**Melting Pot or Mixing Bowl: How Immigration Shapes Our History** discusses the effect of the current wave of immigration and its impact on our national culture and economy.

**The Miners of Western Maryland: Where They Came From; Where They Worked; And Where They Rest** traces the rise of coal mining in Allegany and Garrett Counties and how mining influenced life in this region.

**Black Nuns in a Slave Society: The First Sisterhood of African-Americans** introduces Elizabeth Lange who founded the Oblate Sisters of Providence in nineteenth century Baltimore.

**The Global Village in the Millennium: A Philosopher's Perspective** explores what the changing values of an increasingly smaller globe combined with increasing local and ethnic violence may mean for our future.

**Will Africa Be Left Behind Again: Globalization(s) and Africa in the Millennium** focuses on the internal and external problems affecting African development, especially in the context of the recent world-wide trends.

**Is Africa My Home? The Debate about the Colonization of Maryland Blacks in the Nineteenth Century** examines the efforts of the Maryland Colonization Society to settle free people of color in Africa.

**Telling An African-American Saga on Maryland's Eastern Shore** examines the writings of Waters Edward Turpin, often called the "Father of the African-American Family Saga."

**Clara Barton — Red Cross Angel** brings to life the Civil War heroine who founded the American Red Cross.

**Improving the Race: The Eugenics Movement in America** traces this powerful movement in the United States during the early twentieth century, and its connection to scientists in Nazi Germany.

**Son of Whistler's Mother: James McNeill Whistler** presents the life, times, and ideas of the bombastic Whistler, who is best known for a single painting.

**Walt Whitman: Poet of Democracy** introduces Whitman's life, works, and Civil War experiences.

**Crisis In Latin America** focuses on current events in Latin America from the civil war in Colombia to currency problems in Argentina.

**The Harlem Renaissance Movement, Its Art and Politics** traces its origin from the rural South to the urban North and the impact it had on African-American politics and culture.

**Retribution, Justice, Forgiveness: Theological Reflections on the Aftermath of Violence** ponders the long-term consequences of genocidal violence on families as well as religious and national communities.

**The Two Christmases** traces the links that the holiday has to the Christian commemoration and pagan mid-winter celebration.



# Calendar of Humanities Events

The following programs are receiving funding from the Maryland Humanities Council. Council grants and programs are made possible through major support from the National Endowment for the Humanities, Maryland's Division of Historical and Cultural Programs, corporations, foundations, and individuals. As times and dates are subject to change, please contact the project director to confirm these details before attending the event.

## Exhibits

### History of Pickersgill 1802–Present: Two Hundred Years of Caring

Exhibits on the history of the Pickersgill Retirement Community celebrate the two hundredth anniversary of Maryland's oldest and the country's second oldest retirement community. The exhibits display photographs, documents, and artifacts previously not available to the public.

Through  
September 30

Location: Exhibit "1900–1958" at  
Pickersgill Gallery, Towson

October 1 –  
December 31

Exhibit "1959–2002" at  
Pickersgill Gallery, Towson

Contact: Donna Reid, 410-842-0421

Sponsor: Pickersgill Retirement  
Community

### Tchotchkes! Treasures of the Family Museum — A Traveling Interpretive Exhibition

A traveling exhibit examines the social and cultural meanings of tchotchkes, the knickknacks with which we decorate our homes and workplaces. Although tchotchkes are inherently Jewish in nature, their significance cuts across lines of race, ethnicity, and religion.

Through  
October 2

Location: Jewish Community Center of  
Greater Baltimore, Weinberg  
Campus, Owings Mills

October 3 –  
November 12

Location: Enoch Pratt Free Library —  
Main Branch, Baltimore

Contact: Melissa Martens, 410-732-6400

Sponsor: Jewish Museum of  
Maryland

October 13 –  
July 2003

### We Call This Place Home: A Traveling Interpretive Exhibition

An exhibition presents the first scholarly examination of the efforts of Maryland Jews to adapt to small town life in our state. Local communities and residents will supplement the exhibit with original historical materials from their areas.

Location: Jewish Museum of Maryland,  
Baltimore

Contact: Karen Falk, 410-732-6400

Sponsor: Jewish Museum of Maryland



Through  
April 2003

### Picturing Victims and Patriots

An interpretive exhibit focuses on photography created by the Farm Security Administration and Office of War Information during the Depression and World War II. The photographs illustrate New Deal social welfare programs, including creation of the Greenbelt towns, and explore the propagandistic nature of these images through the themes of housing, children, and African Americans.

Location: Greenbelt Community Center

Contact: *Katie Scott-Childress and Jill Parsons-St. John, 301-507-6582*

Sponsor: Friends of the Greenbelt Museum

Through  
2004

### Once the Metropolis of Maryland: The History and Archaeology of Maryland's First Capital

An introductory exhibit for the Historic St. Mary's City Museum traces the founding of the colony in 1634; its growth to a thriving "metropolis;" and the eventual demise of St. Mary's City as Maryland's first capital when the government moved to Annapolis in 1695.

Location: Historic St. Mary's City Museum

Contact: *Silas Hurry, 240-895-4973*

Sponsor: Historic St. Mary's City Foundation

## Programs

### Rockville at 200 Years

Monthly events celebrate the two hundredth anniversary of the naming of the City of Rockville by focusing on the city's heritage. Programming includes lectures, field outings, reenactments, tours, oral histories, and an exhibit of political papers dating from 1940 through 1970.

September 9  
7:30 pm

Location: Celebrity series lecture and tour "Rockville: A Summer Place 1890-1920" at Rockshire Community Center (2351 Wootton Parkway), Rockville

October 19  
12 pm - 4 pm

Location: "The Victorian Age" Historic Homes tour and Victorian Architecture lecture in West Montgomery Historic District of Rockville

November 17

Location: Trolley museum visit "Transportation 1900-1935" Day at the Trolley Museum, Silver Spring

Contact: *Eileen McGuckian, 301-762-0096*

Sponsor: Peerless Rockville Historic Preservation, Ltd.



**Family Matters**

A free six-week reading program that brings together at-risk youth with an adult family member to talk about books. This project helps families become closer by encouraging discussions between generations about stories that relate to everyday family life.

September 17, 24  
October 1, 8, 15, 22

Location: Mt. Calvary AME Church,  
Towson

September 18, 25  
October 2, 9, 16, 23

Location: Maarifa Elementary & Middle  
School Annex Building,  
Baltimore  
Contact: Belva Scott, 410-771-0654  
Sponsor: Maryland Humanities Council

September 18  
8 am – 2:45 pm

**The United States Constitution and  
the Maryland Judiciary**

A seminar for teachers and other interested parties analyzes the United States Constitution and the Maryland Judiciary. Participants have an opportunity to interact with experts in the history and political science fields and use the latest materials related to teaching history and civic education in the classroom.

Location: Maryland Judicial Training  
Center, Annapolis  
Contact: Michael Miller, 410-260-1430  
Sponsor: Maryland Center for Civic  
Education

September 20 and 21

**Crossroads in History: New  
Perspectives on the Catoctin Region  
Conference**

A two-day conference gives the public an opportunity to hear scholars speak on various social, military, political, and economic topics related to the Catoctin region. On the evening of September 20, Gary W. Gallagher will present a free public lecture on the Civil War.

Location: J.B.K. Theater, Frederick  
Community College,  
Frederick  
Contact: Jessica Cannon, 301-624-2703  
Sponsor: Catoctin Center for Regional  
Studies

**The Unknown Civil Rights Movement:  
People with Disabilities**

A lecture by Dr. Michael Franch explores the interesting parallels between two civil rights revolutions — race and disabilities — and examines the insights into American society that they offer. As with the better-known movement for racial equality, participants are challenged to think not only about barriers to be removed, but also about society in a post-barrier world.

September 24  
9:30 am

Location: Kent County Public Library,  
Chestertown  
Contact: Jane Slevin, 410-810-7702

October 23  
1:00 pm

Location: Family Service Center,  
Landover Hills  
Contact: Suzanne Butler, 310-459-2121,  
ext. 350  
Sponsor: Maryland Humanities Council



September 24  
4 pm

### Clara Barton — Red Cross Angel

A costumed, living-history presentation by Mary Ann Jung portrays the life of Clara Barton, the Civil War heroine who risked her life to save others. Clara Barton overcame both personal obstacles and society's narrow view of women's roles to pursue her heart's work — battlefield nursing.

Location: Worcester County Library,  
Snow Hill

Contact: Lisa Harrison, 410-632-2600

Sponsor: Maryland Humanities Council

September 25,  
October 9, 23,  
& November 6,  
7:00 pm

### "Not for Children Only" Reading/ Discussion Series

Reading/discussion program revisits favorite works of children's literature, and discusses them from an adult perspective. Works covered include Louisa May Alcott's *Little Women* and Robert Cormier's *I Am the Cheese*. Each discussion is led by a humanities scholar.

Location: Wicomico County Free Library,  
Salisbury

Contact: Ginny Young or Joanne Doyle,  
410-749-3612

Sponsor: Delmarva Discussions

### Crisis in Latin America

A lecture by Dr. Ronn Pineo discusses current events in Latin America, addressing issues such as illegal drugs and civil war in Colombia; the elections in Mexico, Venezuela, and Peru; and the recent coup in Ecuador. Dr. Pineo puts these developments in historical context and provides background information on the ongoing policy debates.

September 25  
7 pm

Location: Caroline County Library,  
Denton

Contact: Florence de Nagy, 410-479-1343

October 7  
11 am

Location: Potomac Community Center,  
Potomac

Contact: Earl Patrick, 301-253-2305

Sponsor: Maryland Humanities Council

September 26,  
October 10, 24  
& November 7  
7 pm

### "The Chesapeake Bay: End of an Era" Reading/Discussion Series

Reading/discussion program examines the changes that humans have brought to the Chesapeake Bay region and the impact this is having on daily lives. Works covered include John R. Wennersten's *Maryland's Eastern Shore* and Gilbert Byron's *Done Crabbin'*. Each discussion is led by a humanities scholar.

Location: Talbot County Free Library,  
Easton

Contact: Jacques Baker, 410-822-1626

Sponsor: Delmarva Discussions



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### Building Homewood

An exhibit, lectures, catalogue, and nineteenth century building trade fair celebrate the 200th anniversary of the construction of Homewood, the Federal style home of Charles Carroll, Jr. Scholars discuss the architecture and landscape history of Homewood, while the building trades fair features hands-on demonstrations by craftsmen.

September 28  
10 am – 4 pm

Location: Public opening of exhibit with Building Trades demonstrations at Homewood House Museum, Baltimore

September 28  
1:30 – 4 pm

Location: Lectures "Building Homewood" at Homewood House Museum, Baltimore

September 28 –  
December 29

Location: Exhibit at Homewood House Museum, Baltimore  
*Contact: Judith Proffitt, 410-516-5589*  
Sponsor: Homewood House Museum

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October 3  
1 pm

### The Rebel's Heel Is on Thy Shore — The Maryland Campaign of 1862

A lecture by Dr. Thomas Clemens discusses the political and military dilemmas facing the Union and Confederate governments in the summer of 1862 and the powerful effects of the campaign on the direction of the Civil War.

Location: Guerrieri University Center at Salisbury University  
*Contact: Jill Jeffrey, 410-543-6312*  
Sponsor: Maryland Humanities Council

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October 9  
1 pm

### Why Are Chaucer and Shakespeare So Hard?: Changes in Literature, Language, and Culture from the Middle Ages to the Present

A lecture examines major cultural and intellectual changes that have taken place in the last thousand years of western civilization and how those changes have influenced the way we communicate, particularly in literature.

Location: Anchor Inn, 2509 University Boulevard West, Wheaton  
*Contact: Walter Petzold, 301-949-2011*  
Sponsor: Maryland Humanities Council

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October 17  
2 pm

### Bicycling Across History: Following the Trek West of Our Mid-Nineteenth-Century Ancestors

A lecture by Dr. David Dean recounts the experiences of our ancestors who traveled on horseback, in wagons, and on foot along the Oregon Trail in the 1840s and 1850s, drawing material from diaries, letters, and journals.

Location: Worcester County Library, Ocean City  
*Contact: Lisa Harrison, 410-632-2600*  
Sponsor: Maryland Humanities Council

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Through  
October 20

**Dundalk in the Industrial Age: A Series of Videotaped Interviews of Bethlehem Steel Workers, Conducted by Students of the Dundalk Campus of the Community College of Baltimore County as a Community Education Project**

An oral history project documents the industrial history of Dundalk from World War II to the present through interviews with Bethlehem Steel workers. Project results will be presented in public forums on community history, and materials will be offered to area schools, libraries, and cultural institutions.

**Location:** Wrap-up focus group, evaluation, interview review, material preparation and production at Community College of Baltimore County, Dundalk Campus and in Anne Arundel and Baltimore Counties and Baltimore City

**Contact:** Bill Barry, 410-285-9563

**Sponsor:** Community College of Baltimore County, Dundalk Campus

October 26

**The Smith Site: A Mosaic of Early Maryland History**

A public archaeology program at Jefferson Patterson Park and Museum explores the Richard Smith Site, the home of a prominent Maryland family in the eighteenth century. Two outdoor interpretive panels, a brochure, and a public symposium are among the activities.

**Location:** Symposium at Jefferson Patterson Park and Museum, St. Leonard

**Location:** Sign panels in place at archaeological site at Jefferson Patterson Park and Museum, St. Leonard

**Contact:** Kirsti Uumila, 410-586-8555

**Sponsor:** Friends of Jefferson Patterson Park and Museum

November  
15, 16, 17

**Maryland Documentary Symposium**

A documentary symposium screens films and videos on Maryland history, culture, and identity as well as significant works created by Marylanders. Panel discussions follow screenings. Thematic groups of films include: documentaries by teens and children, seniors remember, media and politics, preserving Baltimore's built environment, and Arabber culture.

**Location:** Film screenings and post-film discussions at 413 South Conkling Street, Baltimore

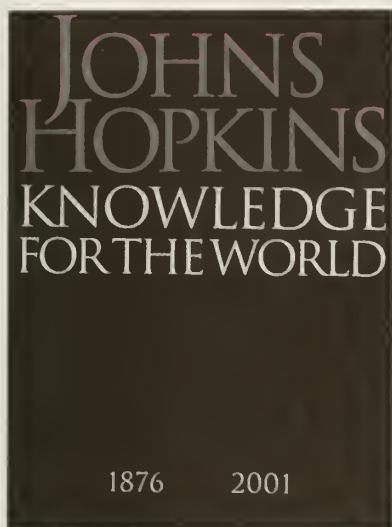
**Contact:** Megan Hamilton, 410-276-1651

**Sponsor:** Creative Alliance





# New on the Maryland Bookshelf



## *Johns Hopkins: Knowledge for the World, 1876-2001*

by Mame Warren

This lavishly illustrated book explores the first one hundred and twenty-five years of the history of the Johns Hopkins University. It weaves a fascinating story of the extraordinary accomplishments and everyday life that have characterized this world-famous university. The volume explores the university's achievements in medicine as well as in letters and how distinguished faculty and graduates have shaped this institution.

*Mame Warren is the author of six photographic books on Maryland history and was Curator of Photographs at the Maryland State Archives.*

## *The History of Hyattstown*

by Dona Cuttler and Michael Dwyer

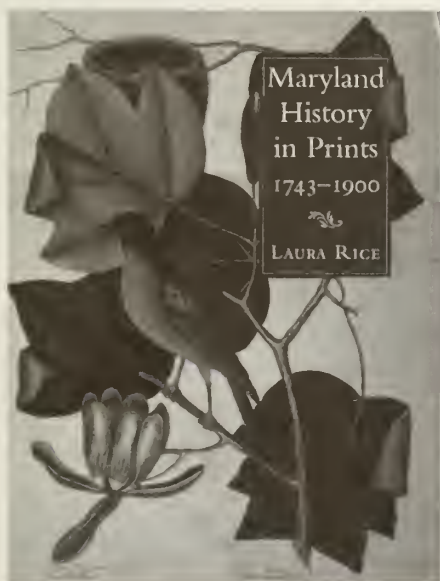
This history of an upper Montgomery County community covers the town's early history in detail. It includes the beginnings of churches, businesses, schools, and town government in the nineteenth century. The work is illustrated with pictures of historic houses and has information about the town's lots and residents. (Heritage Books)

*Dona Cuttler, a public school teacher in South Carolina, lived in Maryland for sixteen years and has written several local histories and genealogies. Michael Dwyer is the Historic Resources Manager at the Office of History and Archaeology in Montgomery County Park and Planning.*

## The History of Hyattstown

DONA CUTTLER  
and  
MICHAEL DWYER

Heritage Books, Inc



## *Maryland History in Prints, 1743-1900*

by Laura Rice

This richly illustrated volume offers wonderful etchings, lithographs, and engravings that bring the eighteenth and nineteenth centuries to life. In that era, prints captured every aspect of life, from proud new buildings in the burgeoning city of Baltimore to pastoral views of the countryside that was home to so many Marylanders. Each print is described in detail with historical information. An introductory essay further reconstructs the time and place that produced these unique works. (The Press at the Maryland Historical Society)

*Laura Rice is the former Curator of Prints at the Maryland Historical Society.*

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Maryland

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